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Chronicle

Home News.—The Revenue and Tax Revision bill, which was laid before the House of Representatives on August 15, was passed in spite of strong minority opposition, on August 20, by a vote of 274 to 125. As reported in the House the bill called for a reduction in taxes amounting to \$790,000,000. Among the most striking features were the following:

Tax Revision Bill

Repeal of the excess profits tax, effective January 1, 1922. Repeal of all taxes on freight, passengers, seats and berths. Increase in income tax exemptions for the head of a family from \$2,000 to \$2,500, with an increase in the additional exemptions for dependent children from \$200 each to \$400 each. An increase in the income tax on corporations from 10 per cent to 12½ per cent, with the \$2,000 exemption retained, effective January 1, 1922. Exemption from income tax of the first \$500 of income derived from stock in building and loan associations. Repeal of the luxury taxes on clothing, effective January 1, 1922. Repeal of stamp taxes on proprietary medicines, perfumes, extracts and toilet preparations and substitution of a manufacturer's tax of 5 per cent on sale prices. Repeal of the tax on fountain drinks and ice cream, and substitution therefor of a flat tax of 10 cents a gallon on fountain syrups, to be paid by manufacturer. Repeal of the 15 per cent manufacturer's tax on cereal beverages and substitution of a manufacturer's tax of 6 cents a gallon. Repeal of the 10 per cent manufacturers' tax on the sale price of unfermented fruit juices and carbonated beverages in bottles and substitution of a manufacturers' tax of

2 cents a gallon. Repeal of the present tax on new insurance policies of 8 cents on each \$100 and substitution of the 15 per cent corporation income tax upon the insurance companies. Imposition of a flat tax of 15 per cent upon profits derived from the sale of capital assets, if the taxpayer's net income and capital asset gain together exceed \$32,000. Additional deductions in the income taxes of traveling salesmen for expenses. What amounts to a tax on undistributed earnings of corporations is provided in the bill. The rate is 25 per cent in addition to other corporation taxes. It is to apply only when corporations impound earnings to enable stockholders to escape surtaxes on dividends. Exemption from income tax of the salaries of the President, Justices of the Supreme Court of the United States and all other Federal judges. A provision by which a taxpayer, other than a corporation, who sustains a net loss during the year may deduct the loss from the income of the following year.

Further reductions proposed in amendments made on the floor of the House by the Ways and Means Committee and accepted on its recommendations brought the estimated total reduction in taxes to the sum of \$818,000,000.

The conferees on the differences between the House and Senate provisions in the Anti-Beer bill reached an agreement on August 20 and submitted their compromise

The Anti-Beer Bill

to both Houses. The House, in section 6 of the bill, provided against the entrance without warrant into private dwellings by Prohibition agents in their search for intoxicating liquors. To the Senate this provision appeared wholly inadequate, and as a consequence the amendment proposed by Senator Stanley was unanimously accepted. This amendment is as follows:

That any officer, agent or employe of the United States engaged in the enforcement of this act, or the national Prohibition act, or any other law of the United States, who shall search or attempt to search property or premises of any person without previously securing a search warrant as provided by law, shall be guilty of a misdemeanor and, upon conviction thereof, shall be fined not to exceed \$1,000 or imprisoned not to exceed one year, or both so fined and imprisoned in the discretion of the court.

Any person not a duly authorized officer, agent or employe of the United States who, under color or claim to be acting as such, in enforcement of this act or the national Prohibition act, or any other law of the United States, subjects or causes any person to be subjected to the deprivation of any rights, privileges or immunities secured or guaranteed by the Constitution of the United States shall be deemed guilty of a felony, and upon conviction thereof shall be punished by imprisonment for a period of not more than five years or by fine not exceeding \$10,000 or by both such fine or imprisonment.

The House absolutely refused to accept this amendment and the bill was sent to conference. After pro-

longed disagreement, the following compromise was accepted by the conference committee:

Section 6. That any officers, agents or employees of the United States engaged in the enforcement of this act, or the national Prohibition act, or any other law of the United States, who shall search any private dwelling as defined in the national Prohibition act, and occupied as such dwelling, without a warrant directing such search, or who while so engaged shall, without a search warrant, maliciously and without reasonable cause search any other building or property, shall be guilty of a misdemeanor and upon conviction thereof shall be fined for a first offense not more than \$1,000 and for a subsequent offense not more than \$1,000 or imprisoned not more than one year, or by both such fine and imprisonment.

Whoever not being an officer, agent or employee of the United States shall falsely represent himself to be such officer, agent or employee, and in such assumed character shall arrest or detain any person, or shall in any manner search the person, buildings or other property of any person, shall be deemed guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not more than \$1,000 or imprisonment for not more than one year, or by both such fine and imprisonment.

From present indications there is little or no hope that the Senate will accept the report of the conferees. The Republican leaders in the Senate take their stand on the constitutional rights of the citizens and are determined that those rights shall not be infringed for the sake of enforcing the Prohibition legislation. They hold that the compromise plan does not afford the protection that is guaranteed under the Constitution, since it protects only the homes of citizens from search without warrant, but leaves the way open for unlawful molestation of citizens by search without warrant of their persons, automobiles, baggage, etc.

Czechoslovakia.—New complications have been introduced into the parliamentary situation by the school problem. There had hitherto been in Slovakia twenty-

*The School
Question*

two secondary schools of a distinctly Catholic character, belonging either to the State or to boroughs or to Religious Orders. The teachers were appointed by the ecclesiastical superiors. Although the population was Slovakian the language of instruction was exclusively Magyar, and there were only a few Slovak teachers. After the declaration of independence Czech teachers were substituted for the Magyars by the Prague Government. The majority of these teachers were irreligious or even militantly anti-Christian, so that the faith of the pupils was destroyed in these hitherto Catholic schools. It is significant, moreover, that the few existing non-Catholic denominational schools were not seized by the Government, but left unmolested. Catholic Slovaks protested vehemently, and finally the present Minister of Instruction, Dr. Susta, promised the Slovakian deputies of the Popular party the fulfilment of their minimum demand: the restitution of the Catholic denominational character to three secondary schools in three principal cities, that in these schools the education of young candidates to the priesthood might be safeguarded. But shortly

after Dr. Susta expressed his regrets that he was unable to fulfil his promise since the three strongest anti-religious parties, the Socialists, National Socialists and Agrarians, had vetoed the arrangement on the ground that such a concession would mean a break through the solid system of State schools. The principle at stake is the natural right of the parent against the assumed omnipotence of the irreligious State.

On hearing this decision the Popular party began its exodus out of the committees of the Lower House. In view of the fact that its vote is absolutely necessary for a Government majority the parliamentary situation at once became complicated. Embittered by the unyielding attitude of the pagan Government, the Slovaks now declared that they would not be satisfied with the restitution of three schools. They demanded a full redress of all their just grievances. The Czech members of the Popular party stand by their Slovakian colleagues. On behalf of the Slovaks the negotiations are conducted by the deputies Bishop Kmetko of Nitra and Mgr. A. Hlinka. It is a fight for a principle, and so far as the Popular party is concerned it will be fought to a finish. The victory would be easier if the Slovaks had a larger number of Popular party deputies in the National Assembly. They have only ten. Protestants are a small minority in Slovakia and the population is profoundly Catholic, but it was politically uneducated and Catholic organization is in its infancy. At the general election Slovakia was consequently caught by Socialist and Agrarian catchwords and thus elected deputies who are now opposing the most earnest religious demands of their constituents.

Germany.—A straightforward presentation of Germany's task was given to the Reichstag by Walter Rathenau, upon his recent appointment as Minister of Reconstruction. The *Living Age* gives the speech in full. Rathenau declared

*The Present
Problem*

that on taking office he would follow the lines of a business executive: he was a business man and he would bring to his present task the experience and the abilities of a business man: he would not follow the principles of the war time regulation of industry: he would not copy that system, and he was determined to keep his office free "from all that savors of illicit trading and reparations—profiteering": he would act as a man without political commitments and unprejudiced by previous business practices:

I shall not set out with the idea of making over the German business world. That would not only be presumptuous but most untimely. Our economic organization like our whole national organism is far too debilitated for heroic remedies. . . . I believe radical business reforms must be deferred, if they are to succeed, until the people are solidly back of them. You cannot benefit a nation by imposing ideas upon it which the majority is not ready to accept. . . . The time has come when we must find a way to reconcile our people with the rest of the world. I know that our Chancellor intends to do this. I would

not have joined a ministry which I did not believe intended to pursue this purpose of coming to an understanding with our neighbors. I say that both for domestic and foreign consumption.

I am convinced that France wants to set about reconstruction. Many people have said to me, "Look out, this reconstruction talk in France is a sham." I am convinced it is honest. It is very difficult for our people in their present oppression and sorrow to think impartially. But if we are to do business with France we must deal with that country on a basis of fact instead of sentiment. The facts are that France must address itself seriously to reconstruction because it has suffered cruelly from the war. The facts are that 300,000 of its buildings have been completely destroyed and 370,000 others more or less injured. The facts are that three and one-third million hectares of its soil have been devastated. The facts are that it owes 83,000,000,000 gold francs abroad and 223,000,000,000 francs at home, and that its trade balance shows a deficit of 13,000,000,000 francs.

Representative Helfferich interrupted the speaker and declared that the trade balance of France had improved. The Minister of Reconstruction admitted the improvement as showing "commendable efforts on the part of France . . . France seriously seeks reconstruction. If France wants to restore its ruined territories we are obligated to help restore them. The facts are that France has rebuilt sixty per cent of its roads and bridges, has brought under cultivation fifty per cent of the ruined fields, and has started operating again thirty to forty per cent of the factories and six per cent of the mines." The speaker appealed to all elements in the Reichstag to serve their country "after the treaty of Versailles as much as before it, after the ultimatum as much as before that":

My principles and experience as a business man tell me that we must fulfil the obligations we have assumed. The world's trade is founded upon confidence. The symbol of that confidence is a signature. If an agreement bears my signature or that of my country my personal honor commands me to fulfil that agreement. I consider that the demands made upon us by the Allies can be met if we have the will to meet them. It is a question of how great a sacrifice we are willing to make for that purpose. There is no such thing as the impossible. There is no such thing as inability to fulfil our obligations. The only question is how great a sacrifice we are willing to make.

The conditions of the payment, the Minister declared, might prove impossible, but the conditions might be relaxed. The task facing every German is greater than "the technical task of reconstruction, than the fulfilment of a business promise. The question is not how did our obligation arise, but how can we fulfil it?" It must not divide Germans along party lines, or trade lines or class lines. It is a duty facing Germans of all classes. Laborer, manufacturer, farmer and artisan must cooperate, for the task must be accomplished.

Ireland.—On August 16 Dail Eireann met in Dublin. All the members, 130, even those most recently released from prison, were present to discuss problems vital to the very existence of Ireland. President De Valera presided and, in due form, administered this oath of office:

I do solemnly swear that I do not and shall not yield voluntary support to any pretended government authority or power within Ireland hostile and inimical thereto, and I do further swear or affirm that to the best of my knowledge and ability I will support and defend the Irish Republic and the Government of the Irish Republic, which is the Dail Eireann, against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same, and that I take this obligation freely, without any mental reservation or purpose of evasion. So help me, God.

The Parleys

Following came the speech of President De Valera, in which he said:

In the general election, which in effect was a plebiscite, the question was put to the Irish people what form of government they wanted and how they wished to live, so that they might have the opportunity of working out for themselves their own national life in their own way. The answer the people gave was unmistakable. I do not say their answer was for a form of government so much, because we are no republican doctrinaires, but it was for Irish freedom and Irish independence, and it was obvious to everybody who considered the question that Irish independence could not be realized at the present time in any other way as suitable as through a republic. Hence, it was that an Irish republic, as such, was sanctioned by the representatives of the people, and that you, the representatives of the people, came here and in public session declared the independence of the nation and solemnly declared your determination that you would give your lives and everything you had in an endeavor to make that expression of the people effective, so that you would have not merely in your own hearts recognition of it, but that you might secure recognition of it from every nation throughout the world. . . .

The sole authority of this country is our own Government. The elected Irish representatives alone have the right to allegiance. That is the policy we have followed and, please God, we intend acting up to it. It is only on the basis of recognition of the Republic that we deal with any foreign power whatever. We stand for principle and mean to die for it if necessary.

On the first day that Dail met and before De Valera spoke, all soldiers on leave from Ireland were recalled to duty. On August 17, at the second session of Dail, the President of the Republic declared that Ireland "cannot and will not accept" the British terms:

As the Irish people in the past have not flinched when force was brought against them, so the Irish people will not flinch now because more armies are being sent for. . . .

The Irish people are not going to be fooled this time. Ireland is not offered a dominion status. That phrase contains practical falsehoods. There is no Ireland in the terms, but fragments or pieces of Ireland are offered a so-called dominion status, which is not that status. . . .

England is a great power with a population of about 50,000,000, while Ireland has only 4,500,000; but England pretends to be afraid of us and stipulates about armaments. We are unlikely to try competing with Great Britain in armaments, and therefore have no hesitation in entering an agreement on limitations, provided, obviously, it is intended for that wise purpose and not to disarm us and make us helpless.

If the negotiations can begin only when we have given up the right of this country to live its own life in its own way, there can be no negotiations with the North or with anybody else. The North, in entering the negotiations, need not give up its point of view. As far as I am concerned, I am willing to suggest that the Irish people should give up a good deal in order to have an

Ireland which could look to the future united and without anxiety.

For the Ulster people we have no enmity, and for them we are ready to make sacrifices which never would be made for Britain. We are ready to give them every safeguard a reasonable person could wish. We are ready to leave the question to external arbitration.

On August 18 Dail met in secret session and nothing of importance was revealed. That day, Lloyd George in the Commons, and Curzon, in the House of Lords, declared that the British Government had laid all cards on the table, with a sincere desire for peace, but the supremacy of the Crown would be supported at all costs.

In view of the fact that the house is about to separate we are bound as a Government to take thought of all possible contingencies, however unpleasant they may be. The first is the possibility of an agreement, in which case the details will have to be thrashed out, which will take time. There is always apt to be an atmosphere of suspicion surrounding relations between two countries, a suggestion of bad faith if there is a misunderstanding on the slightest particular. It would thus be the duty of the Executive to place a bill embodying the details and principles before the Parliament for immediate action, because delay is disastrous once an agreement is reached. I wish it was not necessary to deal with the other contingency, but we are bound to take notice of certain things which have been said. This contingency is that our terms are rejected. Were that misfortune to befall the relations between these two islands, whose history has been so full of such unfortunate incidents, we would be faced with a graver situation in regard to Ireland than that with which we have ever been confronted. Whatever these terms may accomplish and may have done there is one thing they have achieved. They have defined the issue more clearly than ever before, and rejection would be an unmistakable challenge to the authority of the crown and the unity of the empire, and no party in the State would possibly pass that over without notice.

The opinions of the press on the present status are various and contradictory. The *Sinn Fein Bulletin* declares that Britain's six conditions make a full dominion status impossible. The *Daily Mail* says:

No right of secession can ever be acknowledged by the British people, nor can the right of one part of Ireland to coerce the other to abandon its allegiance to the Crown be admitted for one moment.

In his firm reply Premier Lloyd George has the whole sympathy of his country. The principle of self-determination has been admitted in the case of Southern Ireland. It cannot be denied in Ulster's case.

The *Daily Express* refuses to believe that "De Valera's communication represents anything like the last word in the matter."

It is evident that the Irish leader is having trouble with the extremists among his followers, and his letter is an expression of their views.

The effect of Premier Lloyd George's proposal on the great body of the Irish people is yet to be felt. We venture to predict that the effect will be favorable. There may be room for concessions on points of detail, but the main conditions of Premier Lloyd George's offer cannot be altered.

The *Daily Telegraph* thinks

The document [De Valera's letter] will be observed to maintain a somewhat indefinite tone, to deal largely in generalities, and to avoid declaring in set terms that there is absolutely no

hope on the lines laid down by the Government's offer.

The letter to President De Valera is a masterly and impressive presentation of the case for the acceptance of the Government offer, and it is impossible to believe it will be without effect upon the public opinion which De Valera claims to represent.

The *Morning Post*, noted the world over for hysterical prejudice and intemperate language, writes:

From the beginning of these disastrous and ignoble negotiations we have warned the public that De Valera and his fellow conspirators wanted one thing and one thing only? Complete independence for Ireland. Had they not meant what they said they would have accepted and put into execution the Home Rule act.

The British Government having deliberately, by suing for peace with rebels and assassins, placed this country in the position of a defeated nation, De Valera and his fellows have not unnaturally decided that they have only to ask for more to get it. The Government has courted humiliation and received it in full measure. But what does Lloyd George propose to do next?

The *Manchester Guardian* feels that:

When a great, free Irish State is in being Ulster will sooner or later be drawn in. The immediate task of Irish patriots is to create that Irish State. It will not be created in a day. Negotiations may last a long time and travel over many new topics. The essential thing is that they should begin.

The *Daily Chronicle* considers that the first part of President De Valera's letter reads like a blank refusal, but as it proceeds and

deals with the different details in issue, he takes a more practical tone and, without accepting anything, he does admit that there is something to negotiate about, and even suggests a reference of two of the issues to external arbitration.

It is a letter in which it is difficult not to discern many hands and two tendencies—the one doctrinaire and hostile to peace, the other practical and favorable.

The *Times* says:

We are convinced that in acting as they have the Government have followed the path of statesmanship. The terms they have offered and the method of offering them prove conclusively the generosity and frankness of their attitude in regard to Ireland.

Some may think they have gone too far, but in our judgment they have not exceeded the limits of prudent policy. The *Sinn Fein* may, it is true, use its influence to prevent Ireland from responding as we firmly believe the great mass of Irishmen will in their hearts desire to respond. But even if Irishmen refuse to accept the Government's terms they can no longer reasonably question that they have been dealt with fairly and directly.

Whatever the outcome, it was essential to the honor and dignity of this country that future negotiations between the British and Irish nations should be placed once and for all upon this better footing.

Mr. De Valera's reply is rhetorical, even if vague. Through it he seems to approach more closely to the tone desirable in such negotiations than in many of his past utterances. In substance it is a refusal, but it is a reasoned refusal, and it appears deliberately to avoid any final rupture of the discussion. We do not disguise the fact that it is profoundly disappointing, and that it raises most formidable obstacles in the path of any settlement to which this country could conceivably agree.

The more liberal American papers commend De Valera's stand, but papers representing capital condemn it.

Divorce in Disfavor

ANTHONY M. BENEDIK, D.D.

WITHIN the past few months events have transpired to indicate that the evils with which divorce is threatening to overwhelm our country have finally aroused the attention of those in positions of authority, ecclesiastical and civil, throughout the land. The danger signal has long been posted, but unheeded; at last its insistent appeal seems to have struck home.

To relate instances, the Rev. Evan Dhu Cameron, having resigned his pulpit in the Baptist Church of Henryetta, Oklahoma, to become head of the "Anti-Divorce League," which he founded, states that he has been flooded with offers of financial and personal assistance from nearly every State in the Union. At present the League is making a State-wide campaign in Oklahoma, but contemplates moving its headquarters to New York. Dr. Cameron thinks that the greatest crime of the day is the divorce evil and that by national legislation only can it be stopped.

Next, Judge Brough of the Common Pleas Court in Toledo, Ohio, has issued a statement that, owing to the laxity of modern divorce laws, we have in the United States today practically a trial marriage system, for on his court docket during this year there have been filed no fewer than twenty-five divorce cases by persons just married during the year 1920.

And considerable publicity has been given to the venture of the Rev. Charles Carver of Christ Episcopal Church, New Haven, Connecticut. Father Carver, as his parishioners call him, engaged a company of professional actors to present "The Divorce Question" in the Hyperion Theater of that city, himself in the leading role of the priest. And his purpose, he plainly states, is to save the nation from the ruin which threatens it.

My belief is, he says, that if our parents are not to have control of our moral instruction and teach our children that marriage is a sacrament and not a contract (*sic*) or thing to be terminated at individual caprice, then the Church must undertake the teaching plainly and firmly from the pulpit in order to save the nation from ruin.

Dr. John Roach Stratton, considerably in the spotlight of late, gives his opinion thus:

Divorce, upon the flimsy grounds of today, is immoral, cowardly and hideous. It is at once a dishonorable and a dastardly thing. It is a crime against the human race; further, it is folly. If we treated all other contracts as lightly as we treat the marriage vow the bonds of civilized society would speedily be relaxed and unspeakable wreck and ruin would fall upon the race.

And resolutions have been introduced in the Pennsylvania State legislature by Representative Dewey of Tioga, and in the Ohio House by Representative Robins

of Ross, to quell the evil. The Pennsylvania bill would authorize the Governor of the State to appoint a committee of five members, two to be lawyers, two ministers, and one a woman versed in welfare work, to investigate the question. The free and easy severance of the marriage ties, this resolution recites, is a menace and threatens to make us a nation of discontented and irresponsible citizens.

Dr. Furse, the Anglican Bishop of St. Albans, England, has just issued a pastoral letter to all his subjects who contemplate marriage, to impart to them a full understanding of the marriage contract, emphasizing the indissolubility of marriage, "except by death." He feels that the prevalence of divorce is due to a lack of this understanding, and declares that "under no circumstances whatever should divorced persons be allowed to remarry," for the very fact that they have secured a divorce and wish to marry again proves that they pay no heed to the solemn obligations which the marriage contract places upon them.

It is a mere sham and mockery, he continues, for such people to take a vow in such words as "till death do us part." The relation of parenthood which results from marriage is necessarily one which cannot be undone. No act of Parliament can possibly make a father or a mother cease to be the parents of their children, and this fact in itself ought to show that the relation of husband and wife is equally unalterable.

It is scarce polite, to say the least, to assume the "I-told-you-so" attitude, but the fact that most of those whom we have quoted would apply the wrong remedy causes us to call attention again to the history of the question. The Catholic Church has spoken always and in unflinching tones against divorce; and, therefore, for it the peril does not exist. And the State can only save itself by assuming a like attitude and allowing no divorce that permits remarriage. The proposed cures, such as that suggested by the Ohio legislator, of forbidding divorced persons to remarry within the six months following the granting of their decree, would prove futile. Such cures are mostly untried experiments, and here we are dealing with a question of principle, whether or not Christ had authority to say that man had no right to sunder the pair whom God had joined in holy wedlock. A provision of greater wisdom is that which empowers the judge to defer handing down his decree for ninety days after the hearing, with a view to allowing the parties involved to reconcile their differences. Likewise the suggestion of Judge Brough possesses merit, namely, that a divorce should be granted only after the separation of the parties for a period of five or seven years.

Meanwhile, the divorce merry-go-round goes gayly on. The annual report of County Clerk Mulcrevy, published during July, states that in San Francisco marriage is a lottery, with the odds one to two that the payment of the two dollars' marriage license fee will be followed by six dollars for filing suit for divorce. The courts in England are swamped with divorce cases; the judges are being kept so busy that the Lord Chancellor has had to come to the rescue and help to hear the suits. The regular divorce courts cannot hold all the cases; the court labeled "Commission on Rail and Waterways" is engaged in hearing divorce pleas, as well as that court which ordinarily hears admiralty suits.

In the State of Washington a law was recently passed which is described by one of the State legislators as

the most liberal divorce law now in force in any English-speaking community in the world; it provides a ready way by which married people may, without embarrassment, scandal, publicity or disclosure of marital troubles obtain a divorce almost automatically.

According to this law, which went into effect on June 1, a divorce may be granted in all cases where the parties concerned have lived apart for five consecutive years prior to the date of application for divorce. A year's residence in the State is also required. It is prophesied

that Olympia will seize the somewhat questionable laurels from Reno's brow.

Finally, the story of Carolyn and William McClain of Chicago is instructive. Carolyn appeared before Judge Sabath for a divorce, complaining that on last December 4, when William came home, she ran to kiss him. He offered his lips, but neglected to remove his cigar.

"Might it not have been accidental?" asked the judge.

"No," she protested, "because he burned me once before. When we were married only a year he stuck a lighted cigarette against my foot."

What is it Kipling says?

A million surplus Maggies are willing to bear the yoke,
And a woman is only a woman, but a good cigar's a smoke!

And what God had joined together the vile weed rent asunder. For the decree was granted. The case may prove an argument for the Anti-Tobacco League. As such we do not here consider it; it but shows the contempt in which we hold that natural contract between man and woman which God saw fit to raise to the dignity of a Sacrament, that by faithful cooperation in the duties incumbent upon them, through it the wedded pair might show themselves His faithful servants in the charges He gives to them.

Work Among the Foreign Born

FLOYD KEELER

IN the earlier days of this Republic nearly all our immigration was from the north of Europe. Great Britain and Ireland furnished a majority of those who sought our shores while colonies of Germans and Scandinavians settled in many places. From such has the backbone of our citizenry been recruited and these newer stocks have mingled with and in many cases, kept alive those older families, sprung from much the same races, whose members merely happened to have landed previously. Saxon, Dane, Anglo-Saxon and Celt were enough alike and had for so long lived together in Europe that their more intimate commingling in America created no difficulty and all went to make a homogeneous people.

Latterly, however, a different tide has set in. Central and Southeastern Europe and Asia Minor have been contributing an ever-increasing proportion of our newcomers. These have brought with them languages, racial customs and religious training quite at variance with those previously known. The older immigrants spoke either English or a cognate language which made the acquisition of English rather easy. With the exception of the Irish and a few of the Germans all were Protestants, and as the Catholic element kept to itself, no problem of religion was created. But with these new immigrants all is changed. Their tongues are very dif-

ferent; it is more difficult for them to learn our language and when they do learn it, they speak it with a strong accent and with an orientation of thought and expression which make it seem almost something different from our own sort of English. Accustomed to the grinding heel of the tyrant, and to petty despotisms, our freer ways are strange to them, and the latest novelty in religion or custom among them is usually from a thousand to fifteen hundred years old! No wonder that those who measure all progress and all order by our modern yard-stick find them incomprehensible, and seek to make them over on the plea of Americanization.

Now it cannot be denied that Americanization is needed, for America must not be broken up into a series of semi-hostile or distrustful groups according to racial antecedents. Let one keep his hyphen for private use, if he will. Pride of ancestry is good in its place, and most of us of the older stock have a share of it, with hyphens enough to fill a page did they use them all, but in public matters we must all be simon-pure, unhyphenated Americans. This much passes without challenge but what of the methods that are being used to bring about this Americanization? It is here that we are obliged to issue a warning to Catholics and to call attention to activities, carried on under the guise of a patriotic purpose, but which are intended not so much to

"Americanize the foreigner" as to proselyte him. In proof of this contention it will be observed that when the immigrant is already a Protestant he is exempt in large measure from Americanization, in spite of the fact that the late war showed some of our foreign-born Protestants to be quite as much in need of it as anyone else.

Sects which are finding it almost impossible to recruit their ministries for work among their own, and whose resort to eye-catching devices for attracting the public show their difficulty in obtaining a hearing among our native-born population, are everywhere turning their attention to the foreigner, especially when he comes from those simpler peoples whose chief possession is the faith of their fathers. Missions are established among them where the modern equivalents of *panem et circenses* are offered to help Americanization. Did the proselytes confine themselves to teaching English, to explaining our Constitution, and to assisting the immigrant in passing from his primitive and patriarchal form of life to that complex condition which he finds on these shores, it might be well, but with that supreme assurance for which they were noted, they assume that the religion as well as the manner of these new citizens must be modernized, according to the latest Protestant fashion.

It must not be supposed, however, that this purpose is too plainly brought out at first, for these people have come from races where martyrs are still made and some of them bear honorable scars in their own bodies as testimony of their witness to Christ. To deceive such men one must make a good counterfeit, but this can be and is being done. In many of these Protestant missions all is made to look as nearly as possible like the Churches to which the immigrant has been accustomed. The signs on the outside give no hint of what is going on inside and services are held to simulate the Mass according to the rites to which the strangers have been accustomed. We wonder what Calvin and Knox and their stern but honest followers would have said to a Presbyterian mission where a faked Ruthenian Mass was said! Yet such methods are shamefully frequent, and it is difficult to postulate good faith on the part of their promoters.

Into a different category but just as sinister in its ultimate effect are the efforts which the Protestant Episcopal Church is putting forth. In its highly developed and efficient missionary organization has been established a "Division of the Foreign-Born," headed by a clergyman who has, for years, devoted himself exclusively to such work. It must be remembered that a large number of Episcopalians believe in great measure Catholic truths and regard themselves as legitimately a "branch" of the Catholic Church. They are therefore more honest than others in adapting themselves to the Eastern rites and ceremonies. Moreover the position of the schismatical Churches with regard to Rome is not so different from their own, and this gives them a bond

of sympathy at the outset. Anglicans have been trying to cultivate this Eastern friendship recently and two of their clergy are now lecturing in the Russian Orthodox seminary at Tenaflly, N. J. Recently the Russian Archbishop bestowed upon these certain honorary insignia but his Grace was careful not to allow them to feel that he was recognizing their orders thereby. There is a charming naiveté in his words which we quote:

Were there now established that intercommunion between our two branches of the Apostolic Church toward which, under the guidance of the Holy Spirit, we are tending (and your labors are notable in bringing about this much-to-be-desired end), these ensigns would denote your elevation to the rank of archpriest in the sacred hierarchy. As it is, it is the profound desire of his Grace to express by their presentation his heartfelt gratitude to you, and his appreciation of the labor of love you have engaged in.

But schismatics do not need so much Americanization as do Roman Catholics, and it is not surprising that most of the missionary efforts are put forth for the benefit of the benighted followers of Rome.

Not long since a conference of the "Foreign-Born American Division," to which we referred above, was held in Milwaukee, and reports were made by various leaders on work carried on in their respective quarters. The Northern immigrant came in for his share but especial interest seems to have been created by the work among Mexicans, Italians, Czechs and Hungarians—the last named being carried on by a Magyar priest whose recent reception into the Protestant Episcopal Church was much heralded abroad. No reason was given except that he was "dissatisfied with Rome." So it may be seen that by every possible means they will seek to win over these Catholic peoples. Despite their efforts, however, these attempts do not make much headway, and an article in a recent issue of the *Living Church* by an Italian clergyman of the Protestant Episcopal Church shows some of their troubles. He complains that these Italians who have been persuaded to accept his "something-just-as-good" religion look forward to the administration of confirmation with enthusiasm,

but when the day comes many are disappointed, not only the children but their parents also; and this disappointment very often makes it hard for us afterward to prepare other children for confirmation. The disappointment comes for this reason: Italians are not like the Scotch, English, and other Northern people who love simplicity above ceremonies in religion. The opposite is the case with the Italians. The Italian people come from a country where they have had the most beautiful churches and most impressive religious services. They have an old traditional custom by which they distinguish a Bishop: At the religious functions he will wear cope and mitre, pectoral cross, and pastoral staff. Without these, the Bishop is not a Bishop to our Italians. Some of our American Bishops go to visit missions among the foreign people in their full black uniform, and the result often is that the people think the Bishop came to perform a funeral service. We believe there is no fundamental reason why a Bishop when he goes to the Italian missions shouldn't wear a cope and mitre. We believe there is no Christian reason why the Bishop shouldn't sign the confirmant on the forehead with holy oil. We furthermore believe there is no legitimate

reason why the Bishop shouldn't permit the godfather and godmother to stand by the children's side when they so desire.

and he concludes:

To say that the Bishops of our Church doing all these things will imitate the Roman Church in our mind would be just as unreasoning as to say that the Roman Church is the only true Church of God. We who are endeavoring to make the Italian missions in America a permanent work beg our Bishops to help us build up this most important mission field among the great mass of unchurched Italians.

The reverend gentleman has talked too much and spoken better than he knew. He and his collaborators in their endeavors to mislead their fellow-countrymen are balked by their Bishops who show themselves to be some sort of strange creature whose Confirmation is nothing like what they for all their "unchurched" condition recognize as the Catholic Sacrament. His cry seems to be against being given away in his schemes.

Meanwhile let us admit that we have sometimes given these proselyters their excuse by the fact that we have not made as adequate provision for these, our least brethren as we should. We have been often so absorbed with our own affairs that we have not given enough attention to this form of missionary work. A few dioceses, like Pittsburgh, for a notable example, have done

so, and have won a correspondingly great harvest. But we have not as a Church awakened to this "foreign mission field" right here at home. It is here, it thrusts itself upon our attention, and we cannot acquit ourselves of our obligation without making some attempt at fulfilling our duty therein. We cannot reprove these new Americans if they remain "foreign" when Americanization is presented to them as possible only when they give up their ancient faith, nor can we be too censorious with them if in their earnestness at adopting their new nationality some of them forget that faith and follow these false leaders, when we do nothing to correct their erroneous impressions as to the relation between religion and patriotism.

It is a challenge to our older American Catholic communities and to our American Catholics of longer standing. Let us not pass it on to someone else. As we shall one day have to give an individual account of our stewardship, so now must we give individual attention to the Church's problems and each for himself make answer as to his share in bringing into the fold those who are still outside, and more urgently, in keeping those who, though within, are in danger of listening to strange voices which would lead them away.

Dante, Molder of Italy

JOHN C. REVILLE, S.J.

RAVENNA, once the capital of Byzantine exarchs and the mistress of the sea, had been for centuries shorn of her glory. But in 1317, by a signal act of hospitality she crowned herself with immortal fame. She had welcomed a Florentine exile, Dante Alighieri, within her walls. As he walked her streets or lingered near the mournful marshes, where Roman navies once rode in stately squadrons, the citizens knew that the eagle-eyed stranger was thinking neither of Roman empresses like Galla Placidia, nor Gothic kings like Theodoric, nor Lombard princes like Aistulph who once ruled the destinies of the former queen of the Adriatic. The followers of Ravenna's lord, Guido da Polenta, the exile's friend, as well as the solemn burghers that thronged the porticoes of San Vitale, and the women that gossiped near the old Roman wharves, nodded to each other and whispered to their raven-haired children as they saw him glide by like a ghost from his own "*Purgatorio*": "Look! There passes the man who has gone down living into hell! He has seen purgatory's fires, where departed souls are cleansed of their sins! He has been admitted by Blessed Peter into the circles of the Elect and beheld the Face of God!" Unheeding of their whisperings the Florentine went his way. What meant earth to him any more? His Florence had cast him out. He was a broken man. He had seen wonders of which

only Paul in his visions or John in his apocalyptic raptures in Patmos had ever dreamed. The music of the spheres had entranced him with solemn symphonies. Before his eyes had flashed the splendors of that Eternal Mystic Rose whose petals were the Saints, fadeless blooms ever stirred to life and beauty by the love of the First Moved and the breath of God. And Beatrice, the child and the woman, spotless as the lilies that lifted their silver chalices by Arno stream, Beatrice, symbol and reflection of the Love of God, had guided him to the throne of the Triune Majesty. She was calling to him now. With her and with God he would begin that "*Vita Nuova*," that new life of which he had once written in such melodious strains. Four years only did Ravenna hold the exile. On the Feast of the Exaltation of the Holy Cross, September 14, 1321, he passed away. All Ravenna knelt in homage when he was laid to rest in the Church of his beloved St. Francis. There for the last 600 years his ashes have lain undisturbed. "Ungrateful Florence!", Byron exclaims:

Dante sleeps afar

Like Scipio buried by the upraising shore;
Thy factions, in their worse than civil war
Proscribed the bard whose name for evermore
Thy children's children would in vain adore
With the remorse of ages.

"Happier Ravenna," he continues,

On thy hoary shore
Fortress of falling empire, honored sleeps
The immortal exile. . . .

But Florence, the city Dante loved and of which he is the greatest son, has long made up for its unmotherly neglect. To Ravenna the whole world now makes pilgrimage to pause before the tomb of the poet who wrote the Bible of Italy, created with one mighty *fiat* a masterpiece, a literature and a language, celebrated with a new Song of Songs, and sweetest epithalamium, the mystic bridals of poesy and theology. Had the Florentine seer lived under the Old Law, Jehovah would have lifted him to princely fellowship with Isaiah and Ezechiel. If John the Beloved had not chronicled the terrors of Judgment Day and the battle of Michael's hosts against the dragon of the Apocalypse, Dante Alighieri might have been equal to the task. Homer, Aeschylus, Michaelangelo and Shakespeare welcome him among their sacred band. The Catholic Church hails him as one of her greatest sons. The men of the twentieth century, so different from the men of his age, in ideals and outlook; so scornful of the mysteries he celebrated in his iron and golden verse; so reckless of the hell he pictured in flaming lines; so sceptic of the purgatory up whose slopes he toiled with Beatrice; so cold to that heaven he painted in colossal frescoes ablaze with the lambent light of eternity, turn to the lifeless ashes in Ravenna's holy fane and recognize the truth of the words spoken of its silent dead. In intellect, imagination and moral power the poet of the "Divine Comedy" was one of the central men of all the world. The Titans attempted to scale heaven and failed. Dante made the bold essay; his pinions never drooped nor faltered. If imagination bodies forth the shapes of things unseen, never did it reach such heights as when the Florentine poet compelled it to unlock the secrets of the other world.

As Aeschylus fought the "long-haired Mede" with the Minute-Men of Greece at Marathon, so Dante fought for his beloved Florence in the cavalry of her sturdy Guelph democracy, when she defeated the Tuscan Ghibellines at Campaldino (June 2, 1289). Born in Florence in 1265, he was then only in his twenty-fifth year. He was only fifty-six years old when the Brethren of the Poor Man of Assisi laid him to rest in his Franciscan tertiary's habit in the city of exile. But what a varied life! What external agitation, what interior struggle! What heights of spiritual exaltation! What glooms of despondency, of humbled patriotism, of thwarted civic ideals! In defeat, he hears the songs of seraphs and beholds the face of Beatrice, his Guardian Angel, before the throne of God. Victorious, he catches the echoes of the prison-house over whose portals is fire-carven the sentence of everlasting doom. "Abandon all hope, ye who enter here." With pride and sorrow he could write his own epitaph over his tomb in Ravenna: "I have sung another world and the rights of kings;

the dread waters of the Phlegeton, the accursed lakes and fens. My nobler self, brief sojourner on earth has passed to better worlds, and returned to its Author amid the stars. Yet here I, Dante, am locked in this grave, an exile from my native land. Florence, a heartless mother, gave me birth." Brief, comprehensive, pathetic epitaph!

A child of that wondrous age, the thirteenth century, Dante one of its latest products, is perhaps with St. Thomas Aquinas, its most perfect representative. While he was crowning his Divine Comedy with this prayer to the Mother of God, the most perfect lyric that ever came from a human heart, the great architects of the Middle Ages had lifted to their stupendous heights the Gothic towers of Notre Dame of Paris, of Amiens and Reims. They had carved on the portals of Chartres the Christian epic as prefigured in the Old, and accomplished in the New Law. When he wrote his "*De Monarchia Mundi*," the conflict between the Papacy and the Empire was entering its acutest stage. At one time a Guelph, at heart Dante was a Ghibelline, a bitter opponent of the temporal claims of the Papacy, although it may have been the abnormal extension more than the actual existence of that temporal power which he so bitterly condemned. But even in those Popes whom he hotly denounced, he ever recognized Peter. He placed Boniface VIII among the simoniacal in the lowest depths of hell (Inf. XIX), thus undoubtedly doing a grave injustice to a great and grossly maligned Pope. None the less, he bitterly arraigned in some of his finest verses (Purg. XX) the outrages perpetrated at Agnani by the tools of Philip the Fair of France, Nogaret and Sciarra Colonna, against the same Pontiff. If he was a fiery Ghibelline, he was still more a fervent Catholic.

In those wonderful years of the thirteenth century, springtime and summer, dawn and high noon of a noble civilization, the dreamer of great visions, the doer of heroic deeds met in Dante. Alive to the problems of the world around him, to the struggle between the Empire and the Papacy, Italian to the core and dreaming of the glory that should be her dower, a citizen of restless Florence, caught in the grinding mechanism of political factions, one of its Gild Priors during its most turbulent times, exiled from the soil he loved and plotting his return at the head of an armed band, he never knew how to play the neutral or the coward. His hands never shirked the task that summoned him. Yet he could dream of heaven and its glories as he watched Arnolfo building that Cathedral "of the Flower," which in a later age Brunelleschi was to dome with majesty. He was lost in wonder as his friend Giotto limned the ecstatic face of holy Francis, who bore the marks of the Passion of Christ on his mortal frame. The glories of the baptism in which he had been incorporated into the Church of Christ, "*il mio bel San Giovanni*," as he lovingly called it, entranced his artistic sense. Lost to all earthly things, he gazed on the fair child of the Portinari, the Beatrice of his "New Life," of his sonnets and his

divine epic, as she passed with the maids of Florence along the Arno. Her, his poet's fancy, his Catholic faith transformed and glorified. To him, she became Wisdom, and Truth and Beauty undefiled. His hand in hers he was to toil through the dark wood of life so splendidly described in the first canto of his "*Inferno*," where he was beset by the leopard and lion and ravenous wolf. By her aid, he would avoid the snares laid for his feet. Splendid dreams that visited eyes purged of earth's mists and piercing far beyond the realms of space and time! Dreamer, yet doer also. As he could blend poetry with doctrine, so could he combine the poet's dream with the hero's act. Dante Alighieri is one of the few among the giants of the world's literature in whom the accomplishments of the outer man matched the dreams of the inspired seer.

Byron, to whom we can forgive many poetic sins because of his genuine admiration for the great Florentine, wrote the "Prophecy of Dante." The poem is not of the highest flight. It droops in mid-air and does not reach its attempted crest. But the prophecy of Dante's future greatness placed by the English poet on the lips of the mighty Florentine, is well-founded. For Dante not only created a literature, a masterpiece and a language. He made Italy. To whole generations he personifies Italy and her ideals. His voice is hers in her sweetest and loftiest accents. From Dante's brain and heart leaped the wisdom and the song of his country. And if the painting and the architecture of Giotto, Cimabue, Arnolfo and Pisano antedated the "*Divina Commedia*," the masterpieces of their followers were deeply influenced by that incomparable teacher. The sonnets of Petrarch slumber in Dante's "*Canzoni*." The Madonnas

of Raphael are but pale copies of that Maiden Mother whom Alighieri so divinely celebrated in his loveliest lyric, one that swells from that mystic fount of poesy hidden in some vale of Paradise and known only to the Sons of God. The beauty, not of earth, that glows on the faces of the martyrs and virgins of Fra Angelico is but a reflection of the glory with which Dante saw them crowned in his Paradise. Before Michaelangelo flung the terrors of Judgment Day on his colossal canvas, with Dante as his guide, he had watched the writhings and the tortures of the damned. "The whole of Italian literature," says Gaspari (Italian Literature to the Death of Dante: P. 332), "is full of Dante; there is scarcely a single writer of importance who would not, in one way or another, lead us back to Dante." The same might be said of Italian art. When Dante's thought, his dreams and his faith, energize in his people, Italy lives, a crowned queen. When his verse no longer sways her poets, her thinkers and her statesmen, she is faithless to her destinies. We cannot think of the clear-running stream of Italian art and song, without recalling the fountain-head. It is Dante Alighieri. His poet-apologist is nobly inspired when in his "Prophecy" he puts on the Tuscan's lips these words to his ungrateful country:

My bones shall be within thy breast,
My soul within thy language, which once set
Within our old Roman sway in the wide west;
But I will make another tongue arise
As lofty and more sweet, in which expressed
The hero's ardor or the lover's sighs
Shall find alike such sounds for every theme,
That every word as brilliant as thy skies,
Shall realize a poet's proudest dream,
And make thee Europe's nightingale of song.

History has vindicated the poet's words.

The Murderers of Father Coyle

JOHN WILTBYE

ON the evening of August 11, the Very Rev. James E. Coyle, pastor of St. Paul's Church, Birmingham, Alabama, was murdered. Father Coyle, whose death, writes the editor of the Birmingham *Age-Herald*, "leaves the community shocked and benumbed" was a foremost citizen in his community, a man of scholarly attainments, and above all, a true priest of God. Seventeen years ago at the call of obedience, he left McGill Institute in Mobile, of which he was President, to become the shepherd of his people in Birmingham. At the time of his death, he was Dean for the Northern District of Alabama, a member of the Bishop's Council and of the Diocesan Schoolboard, and an examiner of the junior clergy. In addition to the labors connected with these responsible offices and inseparable from a large parish, the deceased priest conducted a parish monthly, and gladly gave his aid to every movement for civic betterment in Birmingham. He was a

citizen of the highest type; as a pastor of souls, he was all that Catholics mean when they say, "a true priest of God." His work began every morning at five with prayer and meditation, and "all day long," writes a correspondent in the journal quoted, "he was about his Father's business, as the poor, the sick, the troubled, and the oppressed in this city can today testify." It was this model citizen, this lover of the poor and the afflicted, this devoted priest, zealous for the glory of God, who had given up all that the world might offer him of comfort, station and pleasure, to work for God's children, who fell a victim to a cowardly murderer.

According to the press accounts, the murderer was a Protestant minister, one E. R. Stephenson, a wretched hanger-on, known locally as "the marrying parson," a name which fitly indicates his character and attainments. But the press accounts are wrong. True, the coroner's warrant affirms that E. R. Stephenson is a murderer.

But there are facts into which an official does not inquire, and of which the law takes no cognizance. The bearing of these facts upon the murder of this zealous priest is known to every Southern Catholic, and the Bishop of Mobile, bowed with grief as he stood at the coffin of Father Coyle, gave them voice. On his first visit to Birmingham, twenty-five years ago, said the Bishop, he had been gratified and touched by "the kindly cordial greeting extended him by his non-Catholic brethren." But of late, that sympathy and cordiality had been lacking.

What has brought about the change? Who is responsible for bringing the crowd of mountebanks to misrepresent the doctrines of the Church, to assail her clergy and malign the Sisters of Charity, Sisters of Mercy, and Benedictine Sisters, the noblest women in the land?

These disturbers were brought here by politicians and secret societies for their ignoble purposes. They call themselves Americans, but they are un-American because they are false to American principles of justice, charity and equality. I realize that their sentiments are not indorsed by the great majority of the citizens of Birmingham, but they allowed this clique to misrepresent and dishonor them.

Would this unfortunate man who shot Father Coyle as he sat quietly on his own porch, have done this if he knew what the Catholic Church teaches and what her priesthood represents? He had a distorted view of the Church and looked upon it as the enemy of humanity, and upon its priests as emissaries of the devil. Would he have committed this fearful act, if he had known the Catholic Church as she is, the doctrine she teaches, the self-sacrificing lives she exacts from her ministers? But the people of Birmingham have permitted themselves to be misrepresented, with the terrible result of this tragedy.

In his charity Bishop Allen has softened the details of the story of bigotry in the South. The real murderers of Father Coyle are the loathsome creatures who for years have been flooding our Southern communities with foul and lying charges against the Catholic Church, her priests and her faithful children. Even were these accusations true, no decent man would so publish them. Even were it demonstrated beyond all doubt that an Anglican convent, a home for Methodist deaconesses, or a barracks of the Salvation Army were inhabited wholly or in part by immoral persons, no man save the wretch in whom all respect for womanhood had died, would publish far and wide and for money, so sad a story. For the sake of his mother and his sisters, in reverence for the woman he calls his wife, out of a desire deep in the heart of every good man to believe all women good, he would seek to keep so terrible a revelation from the public, while using every means at his disposal to bring a shocking scandal to a speedy end. Least of all, would he try to make his living by exploiting the wickedness of lost women, nor would any decent man wish to listen to his disclosures. What, then, can be said of those who calumniate innocent women?

But in every community, North as well as South, but particularly in the more illiterate sections of the South, there are men who in no sense can be regarded as decent. This fact is evident from certain Southern poli-

ticians and the favor which they enjoy. The audiences to whom they address themselves are the uneducated and illiterate. Many are vile in mind, and, as was shown by the Surgeon-General's report on the camps, very many of them are equally vile in body as a result of sin. They feed upon carrion and refuse. They delight in turning over in their filthy minds and expressing with obscene lips, stories and tales directed against the Catholic Church. If they can read, they subscribe to the weekly and monthly publications which cater to their low desires. In the columns of these publications, they are told that we Catholics cannot be good citizens of this or any other country—we who furnished soldiers and sailors far beyond our quota in the late war; who know the unblemished patriotism of our Bishops and priests; who boast that great patriot, now with God, Cardinal Gibbons, and those patriots beyond the water, Foch, who turned back the tide of almost certain defeat; Mercier, the "soul of Belgium" and of liberty during the invasion, and Albert of Belgium, kingly in deed as well as in station.

The Pope, they are told is plotting "the destruction of our liberties." All Catholics have been ordered to help him bring the country under his control. Governors, Congress, the President himself, dare not act except at the dictation of the Pope, or of the Knights of Columbus, or of the Jesuits, and the Jesuits are accused of having murdered Lincoln, Garfield and McKinley, for refusing to submit to Papal demands. In gross and revolting language, these publications have not hesitated at the monstrous statement that our Bishops and priests, without exception, are licentious men, and that all our Sisters are fallen women. Other fearful charges of this nature, I dare not repeat. Nor is the campaign against the Church confined to the printed page. What community is there that has not seen its "ex-nun" or its "ex-priest" often a man or woman yet redolent of the penitentiary, occupying the Protestant pulpit, or addressing select audiences of "men only," but always with the same message that Catholics are a set of low, unprincipled wretches whom no country can safely tolerate?

Nor let it be said that these charges are so monstrous as to carry with them their own refutation. They do to men of sense, but not to the audiences of which I write, not to bigots so inflamed with hatred that any accusation is true if brought against the Catholic Church. I myself am acquainted with a priest in the South, who just three years ago, at the request of a common friend, bared his head to convince a Protestant lawyer that here at last was a priest who had no horns. The proof was rejected on the plea that by power of the devil the said horns had been caused temporarily to disappear. This lawyer was by supposition a man of some education and for years had presided over the county court. He was also an assiduous reader of the low anti-Catholic sheets to whose fearful charges he gave unwavering credence. It is not probable that he will ever be minded to take

his revolver and kill the first priest he meets. But who can say? And if such was the effect on his mind, what must be the result upon minds utterly divorced from judgment, justice and the commonest elements of Christian charity? Father Coyle is not the first victim of that unmeasured bigotry so fitly represented today by the unspeakable "Tom" Watson. Nor will he be the last.

Is there no redress at law? None. The effect of a calumny cannot be nullified by a legal justification tardily following the injury. But if there is no redress at the bar of public opinion, as these diabolical hatreds grow stronger, what power can restrain the hand of the crazed fanatic raised against our priests, our Sisters, against ourselves and all that we hold dear? More than once in the past have the streets of American cities been crimsoned by Catholic blood and illumined by the blaze of burning church and convent. Fearful indeed is the responsibility of the clergyman or church or society that countenances these sowers of discord, these "inhuman monsters" as Brann once called them, spewing forth vileness and hatred against the Catholic Church.

Not yet fifty years of age, his people hoped that Father Coyle might bless them with his ministry for many years. He had given them all that man could give. For them he left his beloved Ireland in the flower of his generous youth, his parents, his home, and all that the heart of a good man holds dear, for the wearing toil of a Southern mission. But God knows best. On the afternoon of August 14, his bereaved people, led by the little children of the parish, came to the church to pray for an hour before the Blessed Sacrament for the repose of his soul. Within those sacred precincts he had ministered to them, raising his hand in priestly absolution, breaking to them the Bread of Life, and there had they listened to the Word of God expounded by a man whose life was an example of the goodness to which he sought to win them. God rest his noble soul, and may the Almighty grant that through his death, a victim of fanatical hatred, the clouds of prejudice against the Church and her children may be speedily dissipated.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

Laymen's Retreats at Mt. Manresa

To the Editor of AMERICA:

You are well informed about the Laymen's Retreats which are conducted at Mt. Manresa, Staten Island, New York City, and many of your readers participate in them; but there are many others who do not know of them, and, while, in accordance with the time-honored custom, this letter is nominally directed to you, it is really intended for those laymen who have not yet attended a retreat at Mt. Manresa, and for those who, perhaps, have never heard of the place.

Each Friday evening, from spring to December, a number of men may be seen taking the municipal ferry at South Ferry, Manhattan, for St. George, S. I. There they get the train for "Happyland," and, leaving it at Fort Wadsworth station, they walk up the hill and turn through the stone gateway into the

winding footpaths of the wooded grounds of Mt. Manresa. It is said that the grounds and the house, when laid out and erected many years ago cost their owner nearly 1,000,000 dollars. Car-loads of volcanic rocks were hauled from the West for use in the footpaths that run through the very extensive grounds. Shortly after the house was completed its owner died, and the estate was burdened with it for several years, until it was purchased to be the retreat house for laymen. The retreat work is, and for many years has been, under the charge of Rev. T. J. Shealy, S.J., who gives most of the retreats. The men who come to Mt. Manresa on Friday night, are assigned to their rooms, greet old friends or begin to make new acquaintances, have dinner, and then hear the director's first instruction for the retreat. From that time on silence is observed except during two stipulated periods of recreation in each day. The retreat is closed about seven o'clock on Monday morning, so that the men may be back early to their accustomed occupations.

The method of the retreat is suggested by the Spiritual Exercises of St. Ignatius, and Father Shealy is able to do wonderful things in presenting fundamental ideas in the short time from Friday night to Monday morning. To use the language of an authorized pamphlet dealing with these retreats:

A retreat is a short time spent in consideration of the great business of life. It is a spiritual stock-taking . . . A retreat enables a man to find out what he is making and can make out of his life, and shows him the principles upon which Christian character is built up.

The wisdom of spending a week-end for that purpose is apparent without argument. Men of all ages and occupations and social position have recognized it. Many thousand retreatants have been to Mt. Manresa. It is impossible to predict how much benefit a retreat may become to each individual, but many have told me that it has been of immense value to them.

I have the honor to be an organizer of a "retreat band," and my band will go down to Mt. Manresa on August 26. I therefore, extend an invitation to each of my readers to take part in that retreat, and a letter addressed to me at 342 Madison Avenue, New York City, will receive prompt attention, but any such reservation must be made promptly. But if any reader cannot take part in that particular retreat, let him go down some other week-end. He may make a reservation by writing to the Laymen's League for Retreats and Social Studies, World Building, New York City, or to me if he prefers, at the address above given.

Mt. Vernon, N. Y.

JOHN J. WALSH.

The Interest Problem

To the Editor of AMERICA:

Several weeks ago Father Judge asserted that the question of interest had been fully discussed and its liceity thoroughly established. I took issue with this statement, not for controversy, but for enlightenment. His latest letter in AMERICA for August 6 has finally shattered that hope. It shows quite positively that he has no other *objective* argument for interest-taking than the assumption that the owner of a productive thing has a right to the product, inasmuch as he is the owner of the cause which has produced the effect. Again and again I have asked him to justify this assumption, but always in vain. Now he takes refuge in authority. He thinks that I may be shocked to "learn" that Liberatore has used the same argument. Not at all. For many years I have been aware that practically all the moral philosophers and moral theologians content themselves with this argumentative device. In my opinion, it is merely a manipulation of assumptions. The authority of these men is sufficient to solve the *practical* doubt that a capitalist may have concerning his action in taking interest, but it does not touch the *speculative* doubt. It fails to provide an objective justification of interest. That is what I am seeking.

Father Judge is correct in saying that the issue between us

"goes back to the question of ownership." Does the right of property extend so far as to include the right to the product when the product has been turned out by the labor of others than the owner? I maintain that an affirmative answer cannot be demonstrated. Father Judge has failed to furnish an *objective* demonstration. I am quite well acquainted with the argument from authority.

The third, fourth, fifth and sixth paragraphs of Father Judge's latest letter are irrelevant to the main issue. I admit that private property is for "the good of the individual"; individual welfare is surely included in the term "human welfare." I admit that private property and even private capital are necessary for human progress, but I deny that interest taking has been proved to be thus necessary.

In response to my reiterated request that Father Judge refer me to some moralists who have given the interest problem "adequate discussion," he merely repeats the assertion. "All moralists have given the question sufficient consideration," he says, although he must be fully aware that their "sufficient consideration" amounts to little more than the utterances that he quotes earlier in the letter from Liberatore and Noldin.

Washington.

JOHN A. RYAN.

[This controversy is now closed.—ED. AMERICA.]

Irish Catholics in the Revolution

To the Editor of AMERICA:

Mr. Thomas O'Brien, in AMERICA for August 13, says that the failure of Irish Catholics to enlist in the British army during the Revolution, does not alter the fact that they could do so and that some few of them did enlist. This fact, far from being contradicted or evaded, was admitted in my letter of July 2. It was not my purpose to deny that fact—I aimed at something else. Mr. O'Brien's argument in his former letter consisted in a single lengthy quotation from Lecky's "Ireland in the Eighteenth Century." But this quotation did far more than Mr. O'Brien intended, for it declared not merely the ability of the Irish Catholics to enlist, but the actual enlistment of many, and, what is more, the absence of sympathy among them for the Americans. The last two statements are far more important than the question of the ability to enlist. Both statements are false, and to deny them was the purpose of my letter. The fact that the vast majority of Irish Catholics sympathized and supported the struggling colonists, is sufficiently attested by so many instances that it can hardly be questioned now. In my previous letter I mentioned the failure of enlistments, the offer of service by Irish Catholic officers on the Continent, the succor given to American privateers in the cities of Catholic Ireland, the provision ship sent to Washington by the citizens of Cork. Other instances could be cited, but the requirements of space prevent their mention.

Mr. O'Brien attacks a subordinate argument of mine, Lord Chatham's statement, "Ireland to a man, is in favor of the Americans." He characterizes the Ireland of Lord Chatham as only Protestant political Ireland. While this interpretation may be correct, there are reasons for doubting it. But what could Chatham have meant, when, a year later, he said, "The whole Irish nation favors the Americans"? If the English statesman referred merely to politically important Ireland he would designate as the whole Irish nation only thirteen per cent of the population, for only twenty-five per cent were Protestant, and of these one-half were excluded from the franchise.

Was the only Ireland that counted with British statesmen, as Mr. O'Brien says, the Protestant political Ireland? The answer can be found in the orders despatched from London in 1775 to the Lord Lieutenant of Ireland and to the commander-in-chief, ordering them to put the kingdom in the best posture of defense without delay and to execute the laws for disarming Catholics with great rigor. Now, why all this worry about the non-important seventy-five per cent of the population? Because the stran-

gulation of Irish trade, the consequent great poverty, and the ever-present possibility of a French invasion, led by Irish Catholic officers, made many an English statesman take into account that non-important seventy-five per cent. But, after all, even if Lord Chatham had never spoken, this fact remains: that the Irish Catholics did enthusiastically support the American Revolution.

Woodstock, Md.

M. P. HARNEY.

A Diocesan Art Commission

To the Editor of AMERICA:

A member of the Church and constant admirer of her greatness, I have come at last to protest against her material monuments in this country. In the matter of architectural and decorative design, our church buildings are sadly lacking. If we were to take a census of the parishes throughout the United States, the proportion of the ecclesiastical edifices that might be called an architectural credit to the Church would be embarrassingly small. This, I hold, is not necessary. In the first place, it has been proved over and over again in secular work that it is just as economical to build tastefully as hideously, if only the requisite knowledge is had. Now there is within the Church a perfect legion of professional men who would be only too glad to serve God and the Church by beautifying His House, if only the authorities would make use of their services.

When we consider the glorious traditions of the Church, the monuments of medieval Italy and France, their perfect beauty, the immense structural achievement and the vast personal endeavor that went into them, it should fill us with pride, indeed, but not the sort of pride that rests on its laurels. What artistic triumphs are greater than St. Peter's at Rome, the Sistine Chapel, the Pazzi Chapel, the Cathedrals of Reims, Amiens, Bourges, Cologne, Milan, or Notre Dame de Paris? With such great models belonging to us it is strange that in this country we should be so careless, so uninterested in the type of church we erect.

An art commission could be established in each diocese, for instance, which could confer, advise with the local parishes at the time they were contemplating building, and be of general assistance as consultants. I do not mean that the body would furnish plans or any routine architectural service; on the contrary, it should be a board of control acting in a judiciary capacity. Such a commission might include, say, two architects, a builder, a priest versed in ecclesiastical art and Church ritual, and perhaps a real estate expert. Personnel of a calibre to be of great help, would, of course, serve without remuneration. The function of this commission would be positive, in passing on prospective layouts; it would furnish definite, constructive help, and by its combined experience, training, taste and progressiveness, not only veto absurdities but make actual advances in church building. Most of the mistakes to be deplored in present edifices are due to lack of thought and an excess of conventionalism. The commission with its wide scope and perfect freedom could keep the budget for a small wooden chapel from expending itself in ridiculous Gothic and Romanesque flourishes. It could suggest an intimate and entirely fitting treatment for the same purpose.

There is, in a tiny village of Wisconsin, a church planned, supervised, built, and worked on by a priest of remarkable versatility and almost more remarkable receptiveness. The building is of English Gothic, simple and dignified in character, and to put a term to it, entirely modern. Its occurrence in a small and scattered community, a "mission" which has to share the pastor with a neighboring village, is a puzzle until one learns that an architect of international reputation with a summer home on a nearby lake, advised the work. I should like to give the names of both men, but have not obtained their permission. However, what they have done with scant means in a remote district, any of our parishes can do.

Brooklyn.

LATHROP FINLAYSON.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, August 27, 1921

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Is Your Boy at School?

IF your boy thinks that he would rather go to work next month than return to school, read him the figures recently compiled by Mr. H. E. Miles, a New York engineer, formerly president of the Wisconsin Board of Vocational Education. Mr. Miles believes that a boy who has a high school training will beat out the boy who stops at the eighth grade, and that the boy who works his way through college has the best chance of attaining real success. He then states that of 33,000,000 men and women whose academic career stopped with the completion of the elementary grades, only 808 "became distinguished." Of 2,000,000 who completed a high school course, 1,245 "became noted," while out of 1,000,000 college graduates, 5,763 "reached distinction." That is, with an elementary schooling only, the chances of success are one in about 41,250, but with a high school certificate, about one in 1,608, while for the college graduate the chance is one in 173. No one, of course, will accept these figures as absolute, but they do indicate with accuracy the certain truth that for a young man beginning to make his way in life, a sound education is an asset of incalculable value.

Whether or not the Catholic fathers and mothers of today have lost that high esteem of education which characterized the Catholics of forty or fifty years ago is a question for debate. But that many Catholic parents of today are far too easy in yielding to Jimmy's pleadings to be allowed "to get a job" is by no means debatable. When the army training-schools were installed in our colleges during the war, it was melancholy to note in how many instances the Jewish and non-Catholic boy could come forward with full high-school credits, while Catholic boys were forced to apply their wits for the devising of schemes to make up for credits not attained. Education is not the whole of life, but it is a great part

of it as the world goes today. Without his bachelor's degree a boy is barred from the best professional schools, and in none of them is he eligible unless he can present at least two years of college work. It is clear, then, that unless we send our boys and girls to high school and college, Catholics will soon be without representation in the professions. Even in the business world the training represented by the college degree is always valuable, and in some departments it is now required.

It is a fatal kindness to allow a boy to terminate his education at the moment in which he tires of it. The part that makes him tired is probably the part he needs most. You can no more sharpen a boy's wits on the fads and frills of studies than you can edge an axe on a cake of butter. Wise and loving parents will endeavor to turn the boy's thoughts as soon as possible to the prospect of high school and college, thereby avoiding the difficult process of afterwards forcing him into the paths of higher learning. Many a man today blesses the memory of a father whose only legacy to him was a college education. But let Catholics remember that the only place for a Catholic student is a Catholic school. Better far, lack of all "distinction" than distinction that is won at the expense of debased morals and a weakened faith.

Maternity Bill Politics

THE lady from Oklahoma, Miss Alice Robertson, because she declined to submit to the dictation of the Sheppard-Towner maternity bill lobby, is now beginning to discover that politics is a fixed game. Do what you are bidden, and you will be retained in office. Assert an independent view, and you are lost. Miss Robertson affords a refreshing contrast to the Volsteads and the Fields who now appear to be fair samples of the lower house, and to the Sheppards in the Senate. Whatever her shortcomings, she has the great and unusual merit of not fearing to speak her mind. In a member of Congress, that is an extraordinary merit. She is not afraid to resist the smiles and threats of a delegation of women. That is a merit for which the English language affords no adequately descriptive adjective. And on no measure now before the House has she spoken her mind more clearly than on the misnamed Sheppard-Towner maternity bill.

For it is not a maternity bill at all. It is a bill which gives the Federal Government power to meddle in a concern which does not belong to it. If this bill proposed to destroy the economic conditions which in this country foster late marriages and empty cradles, it might truly be called a maternity bill. If it proposed to care for every expectant mother without exception, by requiring the Federal Government to foot all the bills submitted by the hospital and the physician, it would be an unconstitutional, Socialistic measure, but it might possibly be termed a bill for more babies and better babies. But it does neither of these things. It creates new offices to

be filled by faithful followers, it adds new taxes, and it is another step, and a long step, forward in the process which is destroying local self-government, and replacing the Government created by the Constitution by a centralized autocracy.

"I Want Action"

NEW YORK, as is well known, habitually entertains two or three theatrical productions of the kind against which Ovid, Juvenal and Catullus were wont to rage in the decadent days of Rome. The fact is as melancholy as it is certain. But what can be done to remove this fearful evil? A Catholic lawyer who for many years has worked zealously in the cause of public morality in his Western city, writes to deplore the "lack of action" against these public scandals. "Action" is his key-note. It is sounded in his opening paragraph, and underscored in a P. S. "I want *action*," he writes. But what action? On this point nothing is suggested that has not been tried again and again.

Like all cities from China to Peru, New York is made up of Saints, sinners and men of average grade. It is probably true to say that representatives from all these classes have not only recognized the low state of the modern stage, but have been active in trying to raise it. "The non-action in New York is a national disgrace," writes our critic. That is hardly a just decision. There has been action, and plenty of it, by individuals and by societies, by busy physicians and thoughtful judges who have seen before them the wrecks attributable in whole or part to these outrages on public morals, by social workers, by clergymen of all denominations, even by editors. Persuasion has been tried. Threats have been made. The police have been notified regularly of all disorders. Theater licenses have been revoked by the commissioner. Managers have been haled before the authorities. Possibly a few indictments have been returned by Grand Juries. But there have been no convictions.

Hence many New York citizens, fully as earnest, as upright, and as intelligent as our Western lawyer, enjoying too the advantage of first-hand acquaintance with the facts, have nearly reached the conclusion that the law affords no perceptible relief. The revocation of a license is generally followed by an injunction and profitable free advertising for the offensive play. Many managers of indecent productions ask nothing better than the splendid publicity which follows an indictment. They do not in the least fear conviction, with a fine and imprisonment. Two years ago a Catholic gentleman, a lawyer of marked attainments, now on the bench, made a careful study of the situation. His report was that legal action against the theaters was ordinarily worse than useless. Managers fattened on the advertising thus received, and convictions never followed. It was impossible to find twelve men who would agree that the indicted performance was obscene within the meaning of

the statute. Public opinion is low in New York, and in all cities which welcome the vile New York productions on tour. That is the fundamental reason why legal action affords no remedy. And as long as this low public standard obtains, it is useless to petition the courts for relief.

"I want *action*," writes our Western lawyer. So do we all. But what action? Will he kindly enlighten us? In fact, although the remark may seem unkind, we in New York seem to begin where he and his community leave off. It is no new thing for us to "go to the physical effort of appearing before the authorities." We have been doing that for years. We have devoted our valuable time to long hours in stuffy exhibition-rooms, censoring films. We have petitioned mayors and courts and commissions. We have written opinions, from all points of view, regarding these productions, to be used by sane reform societies, by delegations, and by district-attorneys. We have even gone down on our knees to offending producers, and rising to an erect stature have argued to convince them that clean plays pay best in the end. We have tried the gentle voice, the mailed fist in a velvet glove, and the studded club. If sweat and honest effort were the same as success, we were long since crowned. If we have failed, it has not been for want of effort. We recognize our shortcomings, we who bear the brunt of the battle in pagan New York, we are open to advice, and we welcome suggestions. "I want *action*," demands our Western critic. So do we all. But what shall it be?

The Old Order Changeth

WITH the passing of Bishop McDonnell there went out from the midst of the Church in America a saintly prelate who was in truth the link between the old order and the new. In the spring of 1892 he took up the burden of the diocese over which he ruled for nearly thirty years. As a young seminarian in Rome he witnessed the passing of Pius IX and the advent of Leo. In the early eighties he was secretary to Cardinal McCloskey and to his successor Archbishop Corrigan. The problems that then faced the Church in America he was familiar with, and he was in intimate association with the older churchmen of that day. When he paid his first *ad limina* visit to Rome in 1893 his diocese contained 100 parishes, 54 schools, 210 priests, and counted a Catholic population of 250,000. When the present Holy Father welcomed him, the first American Bishop to greet the newly elected Pope, his diocese numbered more than 900,000 souls, with 600 priests, 225 churches and nearly 100,000 children in 100 parochial schools. With the death of Cardinal Gibbons last spring Bishop McDonnell saw the last of the older churchmen go to his reward. Bishop McDonnell's death marks the closing of the old order, with its struggles and its triumphs. The great figures that stood in the forefront of conflict from the days of Know-nothingism to the present time, one by one have gone with the good fight fought and the

Faith preserved. The Faith is now entrusted to the keeping of younger men.

When the American hierarchy again convenes there will be seven recently appointed Archbishops and fourteen Bishops. Ruling over a Church much larger than their predecessors ruled they are facing problems that their predecessors only witnessed in their dawning. The generation of churchmen that has gone remembered the days of strong and often bitter American Protestantism. In many ways a bigoted population, but at least a believing population, for with all their prejudice they were firm in their convictions, and had some sense of the supernatural. The new order faces a different picture. Outside of the Church today men are not concerned with doctrines or dogmas. It is not Protestant America, but it is pagan America that is ranged on the battle line. A generation that is shouting the slogan of service and good fellowship, keen for organization and machinery, with its pulpits preaching a brotherhood of man, with little care of Divine Fatherhood that gives reason and motive to humanity's common bond. This is the day of the so-called religion of activity, more refined paganism than the paganism that greeted the Church of the catacombs, but none the less real. God is out of modern thought, for He is banned from modern schools, and so He can find no place in modern home or heart.

This is the new order, with its new problems and its subtle message of toleration for the Church. It is only tolerant in name. It substitutes the natural for the supernatural, external form for interior virtue, decency for morality. Broadmindedness is its watchword and godlessness its soul. This is the soul of non-Catholic America whose saving is the task of the new order. It speaks in the pagan doctrine of State-worship, and State-control, that has weakened the Christian principles of true Americanism. For true Americanism is grounded on Christian principles. The Catholic Church alone has these principles intact, secure and sacred. With modern method and modern means the new order goes to meet the soul of modern America. It alone can save it.

John Adams and Prohibition

TO the Campbell-Willis bill the Senate added a clause forbidding the violation of the Constitution of the United States in the enforcement of Prohibition. The lower house is not willing to agree to this proposition. At most it will forbid a Federal officer to force his way into a private residence without a warrant. As far as the proposed law concerned, he is free to seize or search any citizen's "effects," his barn, for instance, his garage, his automobile, his wharf, his boat, his desk, his pockets, his place of business, without any warrant whatever, just as was done in the old days under the Czar, but as was never done in darkest Prussia under Bismarck. In what it thus refuses to forbid, the House amendment is an open and flagrant violation of the Constitution. However, it will probably pass, and mark another step

toward the destruction of the American Constitution.

It is useless to sing to a stone, and perhaps useless to argue with the jackrabbits who have succeeded the Americans of 1776. But purely for its historical interest, a passage from a private letter written about that time by John Adams, may be offered.

I stopped one night at a tavern in Shrewsbury, he writes, and as I was wet and cold, I sat down at a good fire in the bar-room to dry my great-coat and saddle-bags. . . . There presently came in, one after another, half a dozen or half a score, substantial yeomen of the neighborhood, who, after sitting down to the fire after lighting their pipes, began a lively conversation upon politics. . . . One said: 'The people of Boston are distracted.' Another answered: 'No wonder the people of Boston are distracted. Oppression will make wise men mad.' A third said: 'What would you say if a fellow should come to your house and tell you he was come to take a list of your cattle, that Parliament might tax you for them at so much a head? And how should you feel if he was to go and break open your barn, to take down your oxen, horses and sheep?' 'What should I say?' replied the first. 'I would knock him in the head.' 'Well,' said a fourth, 'if Parliament can take away Mr. Hancock's wharf and Mr. Rowe's wharf, they can take away your barn and my house.' After much more reasoning in this style, a fifth, who had as yet been silent, broke out: 'Well, it is high time for us to rebel; we must rebel some time or other, and we had better rebel now than at any time to come. If we put it off for ten or twenty years, and let them go on as they have begun, they will get a strong party among us, and plague us a great deal more than they can now.'

The remarks of these bar-room politicians are offered without direct comment, except to say that they were uttered by Americans to Americans.

The manufacture and sale of alcoholic liquors for beverage purposes has been limited, but short of a destruction of the Constitution cannot be destroyed, by the Eighteenth Amendment. What has actually been prohibited by this alleged Amendment is the free exercise of rights guaranteed the humblest citizen by the fundamental law of the land. Freedom in education will be the next right to go, and after that the precious rights secured the citizen against the Federal Government in the First Amendment: religious freedom, free speech and a free press.

The Sheriff of Knoxville

THE shot fired by the embattled farmers was heard 'round the world. The embattled sheriff of Knoxville has fired another such shot. When the mob surged up to the jail, demanding a Negro given into his keeping, the sheriff ordered them to disperse. But they advanced, and the sheriff promised that all who went beyond a line marked by him would be shot. The mob went beyond, and the sheriff kept his promise. He shot. Then the mob dispersed; all except the dead and wounded. But the prisoner was saved, and the law vindicated.

Between the cranks who claim that the State possesses all power, and mobs shouting that it has none at all, the country is in a bad way. With a shot-gun the Tennessee sheriff has helped to bring us back to sanity. He is a public benefactor.

Literature

THE SENSE OF PROPORTION

WE are doubtless confronted with the whole problem of a healthier society. On one point at least Mr. Haynes may be reassured whatever I am defending I am not defending what he calls the *status quo* in England. I can easily believe that in this, our law is an unprincipled hotchpotch, for our whole society is an unprincipled hotchpotch. "This was Chesterton's rejoinder to Mr. Haynes who was arguing for the reform of the English divorce law. As usual with Chesterton either a word or a phrase or a stinging sentence from his pen tells more truth than a volume from many a modern publicist. Instance, Mr. H. G. Wells. Prevented by pneumonia from delivering a lecture course to American audiences he fell to writing a book on "The Salvaging of Civilization" (Macmillan). After two hundred pages the author succeeds in saying that civilization is on the rocks. No one needs two hundred pages to be convinced of that. But it will take more than two hundred pages to pull it off the rocks, at least of Mr. Wells' pages. And for the very simple reason that he has no sense of proportion. Like most of the moderns he lost his sense of proportion in losing Christianity or to be more exact in never having had Christianity. He is so painfully serious in telling us what is wrong with the world that he forgets to tell us what is wrong with himself. He takes himself so seriously that he probably sincerely believes that there could be nothing possibly wrong with himself.

That is precisely where Chesterton is strong. For he is a Christian. And whether he is writing a novel or an essay, pleading for happier marriages rather than more divorce laws he ever has the Christian sense of proportion. In calling our civilization a hotchpotch he never forgets that he is mixed up in the hotchpotch. Mr. Wells would never admit that. He is so badly mixed up by the hotchpotch that he fails to see that he is mixed up in it. Aloof and aloft on his pitiful pillar of conceit he looks down on the swirling currents of confused thought that are roaring around the world, and he exclaims: "What a sorry mess! Everything is wrong and every one is wrong, with the exception of course of H. G. W. I will salvage civilization. It needs a new world-order and a new Bible and a new education." Now Mr. Chesterton would never take two hundred pages to say such nonsense. He might possibly say that civilization had too much of the Bible and not enough religion, too much education with too few educated. And if that does not explain the hotchpotch then he would beg his reader to explain it.

Would Mr. Wells do that? Never. And the regrettable thing is that our modern literature is more Wellsian than Chestertonian. If one thing stands out in the magazines and books of the past year it is the serious effort of modern writers to tell us what is wrong with the world. They have been so serious that they are positively amusing. Since Darwin first popularized monkey-worship there has never been so much talk about religion. You will find in the magazine files for the past year more editorial comment on the need of religion in life than has appeared since evolution became popular. And if there is not a cry for religion at least it is a cry for morality, with everyone of the criers having a private interpretation for both terms. Once evolution was established to the satisfaction of college dons and Sunday-supplement writers it was considered an ignorant thing to talk seriously about religion. Science was the late-nineteenth and early-twentieth-century fetish. And science had evolution for its rallying cry. It is still sounding in the voices of Wellsians, though it is sticking rather hard in their throats, for it is saturated with the blood of the millions of the war dead. For the war was the triumph of science and

the logical answer to evolution. Now that it is plain that the triumph was a bloody failure and the answer confusion, the children are all crying and looking around for some one to place the blame upon. Hence the cry for religion actually pushing its voice into modern literature. Of course, it is confused, but nevertheless it is sounding. And it is an admission of failure wittingly or unwittingly.

But sometimes this admission of failure is startling. A book has recently appeared called "The Manhood of Humanity" (Dutton), by Alfred Korzybski, in which the confession of failure is very complete. Imagine a modern writer without an imprimatur on his title page daring to assert:

Those who speak of the survival of the fittest as in the Darwinian theory of animals bark an animal language. This rule, being natural only in the life of plants and animals and appropriate only to the lower forms of physical life cannot, except with profound change of meaning, be applied to the time-binding class of life, without disaster.

The modern vast accumulation of wealth for private purposes justifies itself by using the argument of "the survival of the fittest." Very well, where there is survival there must be victims, where there are victims there has been fighting. Is this what the users of this argument mean? Like the Kaiser they talk peace and make war.

By way of explanation for those who are fortunate enough not to read "The Manhood of Humanity," the time-binding class is mankind. The author has discovered that the science and art of human engineering which he is originating in this book at last discovers man's place in the cosmos as a time-binding being. Plants belong to the chemistry-binding class of life, animals to the space-binding class of life and men to the time-binding class of life. "That I have presented the truth in this matter, the true conception of the human class of life, I have personally no doubt, and I have no doubt that that conception is to be the base, the guide, the source of light of a new civilization," Mr. Korzybski modestly remarks. Nor have the publishers any doubt for that matter judging from the notice that tells of this book on "human engineering," backed up by commendations of mathematicians and engineers. And, of course, publishers' notices bearing upon the value of a book are always taken seriously in all schools for the blind.

Is it not a pretty to-do among the votaries of science? After nearly a century spent in converting man into an animal, after piling up through the million years all his tree-climbing ancestors, poor man finds that the tail he was looking for was never rubbed off by the rocks of prehistoric time. The missing link that has been playing hide-and-go-seek through the pages of serious books and serial stories is to be missing forever, and our college youth can no longer be told that they have come down from the trees to go up for degrees. But science is not discredited. It is still science but of a different kind. Human engineering is to replace evolution, and so the merry confusion will go on. "Its core is a great conception, which is new: it is a conception of man in terms of time," remarks a distinguished professor of mathematics on the title-page of the "Manhood of Humanity." It will be a little difficult now for the popularizers of science to get up a new vocabulary. The writers of short-stories with long pictures will have to change their formulas and substitute mathematical terms for the over-worked evolutionary dicta: "survival," "natural selection," "primitive instinct," and the dozen others that could always be relied upon to point the moral of a tale or solve the most complicated plot.

There have been a great many books and articles written about our poor battered civilization since the treaty was signed in Paris and rejected in Washington. With few exceptions they have been Wellsian, for they have lacked the sense of pro-

portion. The American President has written the first chapter of a book that will do much to clear up the unprincipled hotchpotch. But the other chapters have to be written by other nations, or at least they must collaborate. In a boastfully scientific age and in most unscientific manner the President has called upon the limping members of the squabbling family of nations to lay their guns upon the table. Then they will have a chance to talk common sense. They have talked the science of evolution, and it has answered them in blood, they have talked the science of diplomacy, and it has bankrupted them with war. Maybe the science of common sense will save them, and the civilization to which they belong. But they cannot write books about it. They must act it into their rocking world.

GERALD C. TREACY, S.J.

THE QUEST OF BEAUTY

I followed Beauty over devious ways,
Past many a broken mile-post in the dust,
Paused before stately dwellings nights and days,
Whose gates were choked with brambles and with rust.
And all the earth was stranger to my tread
And greeted me with unfamiliar looks,
In summer's garden all the flowers were dead,
And there were cobwebs on the leaves of books.
When o'er my tired eyelids stole a gleam,
Rubies that glittered on a thorn-wreathed brow,
Eyes dim with blood, hands fastened to a beam,
Whose charm like magnet draws my spirit now,
Where for a seamless robe rude soldiers dined
Was Beauty, on the dead sweet lips of Christ.

MABEL FARNUM.

REVIEWS

The Social Mission of Charity. By WILLIAM J. KERBY. New York: The Macmillan Company. \$2.25.

This volume is a part of the Social Action Series that is being issued by the Catholic Welfare Council. Doctor Kerby, who is professor of sociology at the Catholic University, makes a very careful study of the background of poverty, treats of the relations of justice and poverty, and outlines the principles that should guide society in the constructive work of charity.

The author's viewpoint is modern, scientific and Catholic. He sees all that is good in the modern movements and he is quick to detect any weakness of principle that may be back of welfare work undertaken by organizations or individuals. He holds that Catholic charitable action has much to learn from modern methods. There is no mistaking the value and the need of Catholic principles of social action. It is in coordinating these principles and getting the spirit of cooperation in parish, diocese and nation that Catholics have need of improvement. Autonomy need not be sacrificed while power is gained by greater united effort. There is need of a directory of Catholic charities, and of standardization in the more important lines of social service. "One important aspect of standardization relates to methods of record keeping. So long as institutions and agencies follow local directions alone and take local points of view only, it will be practically impossible to make satisfactory studies of their work because of lack of identical units in which to describe and judge it." Doctor Kerby urges very strongly the development of the conference idea among our lay and religious charities, as well as the development of formal instruction in university, college and school to develop the social sympathies of Catholic youth in the direction of practical service.

It is for the Catholic social worker to bring into the general field of social work the essentially spiritual nature of the service of the poor. In so doing the Catholic must "welcome and encourage every element that will promote the happiest union of faith, charity, sympathy, scholarship, and power in the serv-

ice of the poor." The message of this book is most important in these days of organization and methodology. Firmness in principle, with minds quick to appreciate improved methods and modern names will spell greater efficiency in charitable work that is done by Catholic workers in the great sphere of modern sociology.

G. C. T.

A Parochial Course of Doctrinal Instructions for all Sundays and Holidays of the year. Prepared and Arranged by the REV. CHARLES J. CALLAN, O.P., and the REV. JOHN A. McHUGH, O.P. Dogmatic Series. Vol. II. New York: Joseph F. Wagner, (Inc.) \$3.50.

This is the latest volume of the work we first reviewed in our issue of March 5, 1921. Too commonly books of sermons are modeled on courses of theology for seminaries, altogether too didactic and too rigidly systematic for parochial or popular use. Not so with this excellent course by two men who are not only expert in preaching and teaching, but conversant also with what is most practical and recent in sermon literature. In this volume of 502 pages they provide ample material for every variety of preacher and of parish on Pentecost Sunday, the twenty-four Sundays after Pentecost and the Feasts of the Assumption and of All Saints. For each of these days there is first a brief explanation of a text taken from the Epistle or Gospel, often from both. This explanation is so framed as to afford also an outline of the subject, adaptable for a brief instruction or expandible into a full discourse. Selections from the "Catechism of the Council of Trent" supply in the plainest terms the doctrine specially needed to treat the subject. Then follow two, sometimes three, instructions or sermons by modern preachers which, besides other merits, have the supreme merit of all, brevity.

As if this were not already superabundant, carefully selected references are given to books, some of which are in every priest's house. With these courses one could for a lifetime use this book and ever have something new, interesting and convincing to say. Very wisely the selections are for the most part exposition. They are not examples of oratory, but rather of the eloquence which is inseparable from thought and earnestness. The clergy are indebted to the compilers for this rare good judgment and industry, and to the publishers also for the presswork and general make-up of these volumes. The variety of types from the table of contents to the index—and there is an index—could not be improved; every page is a delight to the eye. Planned originally for use in the archdiocese of New York, this course of instructions is already in demand throughout the country.

J. J. W.

Thus to Revisit. Some Reminiscences. By FORD MADOX HUEFFER. New York: E. P. Dutton & Co. \$6.00.

This is a pleasant volume of literary recollections by the founder of the *English Review*. He discusses such prose writers as W. H. Hudson, Joseph Conrad, Henry James and Stephen Crane, and such poets as Robert Bridges, Walter de la Mare, Robert Browning and Ezra Pound. Particularly interesting are the author's reminiscences of the great Polish novelist. He tells how, during the early nineties, Mr. Conrad was tirelessly seeking "a new form for the novel" and he himself "a non-literary vocabulary." The Polish genius achieved his quest, in Mr. Hueffer's opinion, and proved himself "an Elizabethan," deserving a place somewhere between Shakespeare and "the author of the 'Duchess of Malfi,'" by writing in "Under Western Eyes," "the finest novel in the English language." The unceasing pursuit of the *mot juste* was the main occupation of most young writers in those days and Mr. Hueffer's youthful quest was the discovery of unbookish phrases. To that is largely due his admiration for Hudson who "never had read a book" and for Crane who

had "a devouring passion for words." There is a very entertaining description of that gifted American novelist extending to derelicts of all kinds the hospitalities of Brede Place. "In a small room over the great porch of the house Crane would sit writing to keep it all going."

Mr. Hueffer, who is himself a well-known free-verse writer, believes that the diction of poetry must be altogether reformed. He maintains that "The mere use of a word by a great dead master tends to kill that word." No one dares write now, for instance, of "the witching hour of night." In like manner Keats and Shelley killed "all nineteenth-century writers except Browning and Christina Rossetti in her minute felicities." Some of the most amusing pages in "Thus to Revisit" are those in which the author shows how industrious poetasters steal their epithets from the works of departed poets. Curious readers may perhaps amuse themselves by trying to trace to their sources adjectives and phrases in the following lines:

So thinking, sitting on the daedal ground,
What time the Star sheds steadfast beams around,
I mused and in my gloom-pleased visionings
Saw mighty pomps of Caesars and of Kings
Proceeding on the Jesu-Camelot way
Where pale the Pole Star pours his hushed ray.
W. D.

Post-Biblical Hebrew Literature: an Anthology. Vol. 1, the Text, Notes, and Glossary; Vol. 2, the Translation. By B. HALPER. Philadelphia: The Jewish Publication Society of America.

During the Babylonian Captivity, B. C. 586 to 536, Aramaic began to supplant Hebrew among the Jews. By the time of the despoiling of the second temple, B. C. 168, the Judean vernacular was quite generally Aramaic. In that language, has come down to us the Gemara, an amplification of the Mishna by comment and exposition. The Mishna, the "second" Law, is in Neo-Hebraic. It contains oral traditions,—normative interpretations of the Law,—which were probably compiled by the schools of Hillel and Shammai, about B. C. 30. This Mishna was redacted by Jehudah ha-Nasi, about A. D. 200. Since that time, Hebrew has continued as a language in the literary work of the Jews. Foreign words were introduced. Witness *piyyutim*, hymns, from the Greek *poietes*; *golfo*, gulf, from the Spanish. The aim of Dr. Halper, in his "Anthology," is to show the continuity of Hebrew, and its gradual evolution as a literary medium of thought-expression. He begins with the Wisdom of Ben Sira, which we call Ecclesiasticus. This book was not in the Jewish Bible at the time of Luther's revolt. He thought it did not exist in Hebrew; and preferred to take the canon of the Old Testament on the authority of the Jews, rather than submit to the authority of the Church. So he threw Ecclesiasticus out of the Bible. It is now admitted to have been written in Hebrew. Since 1896, Schechter and others have found about two-thirds of the original work. Besides this important Wisdom of Ben Sira, the Mishna, a Tosefta (addition) to Pirke Abot (Sayings of the Fathers), the Babylonian Talmud, the Midrash, historians, philosophers, and other scholars, all provide the editor with material. This anthology is very useful to Biblical scholars, who have not access to such literature. They may here see the Hebrew language in its historical evolution from the close of the canon until the nineteenth century. Dr. Halper notes that the authors of the "Anthology," barring Ben Sira and the Mishna, "did not speak Hebrew as their mother tongue. Their style, as a consequence, bears the marks of artificiality, and in many cases lacks spontaneity. Hebrew was for them a dead and foreign tongue." Their poems are often mere catenas of Biblical words and phrases. They have not that freedom of self-expression, which is characteristic of our Latin ecclesiastical literature. Latin lives among us. W. F. D.

Shelley and Calderon and Other Essays on English and Spanish Poetry. By SALVADOR DE MADARIAGA. New York: E. P. Dutton & Co. \$6.00.

The four discerning literary essays in this volume are from the pen of a Spaniard who seems to know Shelley, Wordsworth and Shakespeare almost as well as he knows the poets of his own land. The first paper is an examination of how far the author of "The Cenci" was influenced by his study of Calderon and also contains an effective comparison of the great Catholic poet's genius with that of Shakespeare. "Mr. De Madariaga well observes that while the latter generally "makes this world the very center of his art," Calderon "pronounces this life to be a dream and death a real awakening." To him the English poet's "undiscovered country" stands "revealed by the Word of God." In the essay entitled "English Sidelights on Spanish Literature" the author calls his country the "Island of the South-West" and maintains that it is quite as "insular" as England, contrasts Juan Ruiz with Chaucer, Sir Philip Sidney with Garcilaso de la Vega and the Spanish with the English theater. Perhaps the most interesting paper in the volume is that on "Spanish Popular Poetry" with the author's excellent translations of the little lyrics his countrymen compose and sing. Commenting on the fact that "The Spanish people are chaste in body and spirit," he turns into English some of their love songs, nearly all of which turn on the idea that "love is a thing of the soul" and as "the soul belongs to God" it must not be surrendered. Consequently an Asturian cavalier sings:

A pretty maiden
Leaned over her window.
She asked for my soul,
I gave her my heart,
She asked for my soul,
And I said farewell.

The latter part of Mr. De Madariaga's volume is devoted to a searching inquiry into the justice of Wordsworth's claims to be a really great poet. He reaches the conclusion that Wordsworth's eyes are always "fixed on virtue and of beauty he sees nothing but the light that falls on virtue's face." "The British gentleman and the poet are ever in conflict within Wordsworth's soul. Generally the British gentleman wins." W. D.

BOOKS AND AUTHORS

Midsummer Fiction.—"In the Days of Owen Roe" (Herder, \$2.00) is a historical novel by James Murphy about the Irish Catholic uprising of 1641. The action centers around Maurice O'Donnell, an officer in one of King Charles's regiments, who joins the Catholic patriots, falls in love with Carrie Mordaunt, a Puritan beauty, follows the fortunes of Oney Roe and has fights and adventures galore. Various historical characters are deftly introduced but the story is often lacking in likelihood and its interest is not always sustained.—"Her Father's Daughter" (Doubleday Page, \$1.75), by Gene Stratton-Porter, is an interesting novel, somewhat prolix at times, which is filled with descriptions of the wonderful beauty of the country about Los Angeles, and its botanical wealth, and has for its main theme the delineation of the character of a wholesome girl who is a child of the out-of-doors. By contrast, her sister of the clinging, artificial type, appears very cheap. Incidentally the author enlarges on the Japanese peril.—"Children of the Whirlwind" (Houghton Mifflin), by Leroy Scott, tells the story of two young persons, born in an atmosphere of crime, with criminal instincts and aspirations, who finally emerge from lawlessness and the lower world and find themselves among the elite of New York aristocracy. The book moves rapidly through the play of passion, complications, love and hatred, and in a soft glow of romance.

World Politics.—The Lowell Lectures, given this year by William McDougall, professor of psychology at Harvard, are

now printed in book form under the title of "Is America Safe for Democracy?" (Scribner, \$1.75). The professor's thesis amounts to this: Unless the more educated classes have more children America will go the way of all the nations of the past. Quoting Professor Cattell to the effect that "The Harvard graduate has on the average seven-tenths of a son, the Vassar graduate one-half of a daughter," the Harvard psychologist declares that without an increase in births among the "better" classes the welfare of the country will soon be in the hands of the less educated. A little contact with the men and women whom Lincoln called the common people might make the McDougall outlook more optimistic. There are some truths and a good many half-truths in this book.—"The Problem of Foreign Policy" (Houghton Mifflin, \$1.50), by Gilbert Murray is a plea for the League of Nations covenant. The author is a British Liberal and unhesitatingly condemns the present British Government for its after-war policies. The author considers the present House of Commons an "utterly abnormal House elected in a moment when not only the fever of war but many other fevers and corruptions of the body politic were at their height." It does not truly reflect British opinion nor does the British press which "with a few most honorable exceptions is in the hands of a small number of individuals who were not elected to their present position of power by the confidence of their countrymen." The book is of little worth now as many of the author's contentions have been repudiated by the actual march of events.

Patmore's Essays.—Only those who have a special fondness for Coventry Patmore's writings are likely to find his recent volume, entitled "Courage in Politics and Other Essays, 1885-1899" (Oxford University Press), particularly interesting. The book is made up of some forty short papers he contributed to English reviews toward the close of the last century on politics, art and literature. The high rank assigned by this Catholic poet and critic to the work of Mrs. Meynell, Francis Thompson and Aubrey de Vere when their books first appeared, has been confirmed by the verdict of time. Mr. Patmore's essays on Sir Thomas Browne, Oliver Goldsmith, Samuel Taylor Coleridge and William Barnes are also full of discernment.—The S. P. C. K. "Texts for Students," No. 27, contains the first part of "The Foundations of Modern Ireland" (Macmillan), by Constantia Maxwell, M.A., Lecturer in Modern History, Trinity College, Dublin. After an introduction, written from the Protestant angle, the author gives a score of documents from the State papers of Henry VIII from Protestant Bishops, etc., which show how hard England tried to rob the Irish of their Catholic Faith, but with no success.—A good corrective for a few of the multitudinous "Errors of H. G. Wells" (Benziger, \$0.35), being "a candid Catholic's criticism of the 'Outline of History,'" has been prepared by Richard Downey, D.D. In the fifty-seven pages of his little book the author subjects to a critical examination some of Mr. Wells' gratuitous assertions and unsupported statements regarding man's origin, the beginnings of religion, the history of Christianity, the nature of Catholicism, the "doctrine of progress," etc. Catholics who are getting their views of "history" from this rationalistic fictionist should read Dr. Downey's booklet.

Training the Will and Intellect.—"Will Power and Work" (Funk & Wagnall's, \$1.75) by Jules Payot, is an addition to the growing list of books on the training of the will. Dr. Payot's treatment of the subject is singularly unmethodical, and the book is not to be compared with "Training of the Will" (Kenedy) by E. Boyd-Barrett, Ph.D., S.J., or Dr. Walsh's "Health Through Will Power" (Little-Brown). But Dr. Payot always writes interestingly, and the chief value of this book is in its "asides." Thus he says roundly that our candidates for

the doctorate in philosophy are filling our libraries with "mediocre productions which add nothing to the intellectual capital of the nation," and suggests that these ambitious students could render real service by translating and annotating some valuable work written in a foreign language. This is an excellent suggestion. Meanwhile it is to be hoped that Dr. Payot himself will one day develop enough will-power to enable him to keep his anti-clerical bias out of his philosophical works.—New editions have recently appeared of Father William Poland's excellent philosophical textbooks, "Fundamental Ethics, an Ethical Analysis, Conducted by Way of Question and Answer for Use in Classes of Moral Philosophy" and of "The Laws of Thought or Formal Logic, a Brief, Comprehensive Treatise on the Laws and Methods of Correct Thinking" (Loyola University Press, Chicago, \$1.00 each). Clear and succinct, these books are very useful for the teacher or student of ethics and logic even if they are not used as the class text books. The author has revised and rewritten the chapter on "Method" in his "Logic."

An Indian Administrator.—Mr. Henry Bruce has prepared a new edition, with introduction and notes of Colonel Philip Meadows Taylor's "The Story of My Life" (Oxford University Press) which will interest those curious to see how England built up her Indian Empire. Meadows Taylor, a poor boy and without influence, went out to Bombay in 1824 when only sixteen and became an "uncovenanted servant" of the East India Company. Two years later he commanded the British Resident's military escort in the Nizam of Hyderabad's territory, won the love and confidence of the natives, and reformed the administration of various districts so that they yielded a large and steady revenue to England. But the Government was singularly unappreciative of Taylor's services and after forty-two years of the most arduous work, he came home at last with shattered health and had nothing to leave his children. There are interesting letters in the autobiography about the Sepoy rebellion and many incidents are recounted which the author used as material for his subsequent novels about Indian life. It is curious to observe, in the light of the present Sinn Féin movement in the East Indies, that it is always implicitly assumed in this autobiography that the whole duty of the natives is to serve, obey and enrich the noble Englishman who has just as much right to govern India today as he has to govern Ireland.

Books in French.—A recent batch of books from the publishing house of Pierre Téqui, 82 Rue Bonaparte, Paris, will appeal to priests and Catholic laymen who read French. The Abbé Henri Morice's "Retraite d'Enfants" (5 fr.) contains good matter for a solemn First Communion preparatory retreat, and eighteen other simple talks on various subjects; and Canon Jean Vaudon's "Retraites de Communion Solennelle" (3 fr. 50) is in its third edition. The Abbé R. Cocart's "Enfant, que feras-tu plus tard?" covers much the same ground that Father Cassilly treats of in his valuable little book on vocation, "What Shall I Be?" (America Press, \$0.10). Among the recent biographies in French is a translation from the Dutch of Peter van der Meer de Walcheren's, "Journal d'un Converti" (5 fr.); "Vie de la Mère Marie Ponnet," a saintly Visitandine of Lyons who died a few years ago; Mme. Paul Fliche's life of "Mlle Louise Humann, Une Française d'Alsace," (3 fr. 50) a translation of Catherine Enmerich's "Vie de la sainte Vierge" (5 fr.) and the biography Marie-Joseph Baron de Géramb, 1772-1848, "Général et Trappiste," who once fought against Napoleon (7 fr.) by Dom A. M. P. Ingold. Abbé Charles Grimaud has put into a book a series of instructions on marriage called "Futurs Epoux" (5 fr. 50) and the late Humbert Clerissac, O. P. left a good book on "Le Mystère de l'Eglise" (6 fr. 50) for which Professor Jacques Maritain writes the preface.

Yeats's Poems.—The appearance of a volume of "Selected Poems" (Macmillan) by William Butler Yeats will recall perhaps to many of our readers the discerning appraisal of that author's work which Mr. Theodore Maynard contributed to our issue for November 6, 1920. An Irishman whose overweening admiration for the ancient paganism of his country makes him quite oblivious to all her Christian glories is a sorry sight. In this volume are gathered the best and most characteristic of Mr. Yeats's lyrics and plays, ranging from his highly poetical "The Lake Isle of Innisfree" to "September, 1913," when he reached the melancholy conclusion that "Romantic Ireland's dead and gone" and had no words left to celebrate Easter Week of 1916. In the opening poem of this volume, however, Mr. Yeats protests "To Ireland in the Coming Times":

Know that I would accounted be
True brother of that company,
Who sang to sweeten Ireland's wrong
Ballad and story, rann and song;
Nor I be any less of them
Because the red-rose-bordered hem
Of her whose history began
Before God made the angelic clan
Trails all about the written page.

EDUCATION

Discipline in the Home

FROM time to time, Miss Ella Frances Lynch, of the National League of Teacher-Mothers, has contributed valuable papers on education in the home to this review. It is Miss Lynch's view that the best training is given in the home, that when the child is sent to school, his training there will not be effective unless the home cooperates, and that every mother can, if she wishes, easily prepare herself to be the child's best teacher. If parents would but take a real interest in their children, many a social problem would soon find a solution. Too many parents seem to think that once the child is sent to school, their responsibility ends. It is probably truer to say that at this point their responsibility is redoubled, for the child sent to school is entering upon a new life. For the first time, he has left the parental nest for the outside world.

The cardinal merit of Miss Lynch's teaching is not in arguing that parents ought to be interested in their children, but in showing them how to exercise an interest that is intelligent and valuable. The following paper is taken from the chapter on "Discipline" in a book to be published shortly by Miss Lynch.

SUBMISSION NECESSARY

INDIVIDUAL discipline, the habit of obedience, should be established long before collective discipline is attempted. Else we do violence to human nature. A fine orchestra conveys to the unthinking an impression of concerted training only. Yet before ever the master attempted concert movements he taught and drilled the players one by one.

"Children need control. They need to feel a strong will directing, restraining, confining, limiting and steadying them. Only in this way can they acquire real strength of will and character, as opposed to stubbornness and wrong-headedness. Disobedience is too often condoned on the ground that the children must develop their 'individuality,' or their 'initiative.' Parental laxity is excused on the plea that correction or suppression makes children weak-spirited. The very mention of corporal punishment causes our self-styled educators to wring their hands in horror at the injustice, the cruelty of laying hands on a little child.

"There is neither safety nor happiness for a child unless these be based on willing submission to parental authority. Such submission brings in its train self-control on the child's part, and makes it bow the head to wisdom. In this and in no other way

will it learn to kiss the rod that God holds out to us all. The child taught to obey is already half-educated.

THE HABIT OF OBEDIENCE

WELL-DISCIPLINED children are not weak-spirited, sullen, nor tyrannical. Parental laxity is not love, but hate. The fear of disobeying his parents is the first step in teaching a child to fear breaking the law of the land and the laws of God. The habit of obedience can be established without resort to harshness, although not without punishment. But if not established in early childhood, it is doubtful whether it can be established without the harshest kind of harshness.

"A child must neither question nor criticise the mandates of his parents. You need not fear being too stern in this respect. Give a child an inch, and he takes an ell. When you allow such a criticism to go unchecked, the child promptly assumes that he is entirely within his rights in pointing out the error of your ways. He will constantly seek for blunders of yours to point out. Yet nothing of this kind comes suddenly. We have only blinded ourselves to it, and now are forced to see suddenly. Make the children feel that they are only little children, and for this very reason must not undertake to tell any grown person what to do. They must not pass judgment on what is given them to do. Do not let them discuss what is good and bad. They can know nothing about it, and yet through inadvertent talk they get the notion that they do know.

"The fewer words you use in giving a command, the better. 'Because mother tells you to,' is plain, simple, kind, and all-sufficient for a reason. The children will be more contented; you will be happier; you will be holding off the danger of that period which may otherwise arrive all too soon, when your boy gets the bit between his own little teeth and will tell you that he does not agree with your point of view.

THE USE OF A GOOD SWITCH

THERE is not a day to waste in the matter of checking a disposition to question parental authority or judgment, to wait for a convincing presentation of the case before making him obey a command. These faults never wear away of their own accord. Picture yourself the difficulties and humiliations that confront the mother of a twelve-year-old son who is not halter-broken. Personally, I do not believe that a boy who is normal and healthy and worth bringing up, can be properly trained without the use of a good switch.

"The moment you let a child feel that he has a choice in the matter of obedience, all the 'Old Nick' seems to be stirred up, and it is the natural thing for him to say: 'I won't.' It is painful to me to watch a child of three, who is under my observation but not under my authority. His mother will say: 'Doesn't Jimmy want this?' Jimmy does not. It may be the bread that he should eat with his dinner. 'But it is good for Jimmy. Jimmy will be hungry before supper if he doesn't eat this.' Supper is far distant, and Jimmy is not impressed. 'Jimmy won't grow into a big man, if he doesn't eat what mother gives him.' Manhood is still farther off than supper, so Jimmy is still less impressed. When later it becomes necessary to use compulsion, the child after so many object-lessons in how to get his own way, will naturally resist.

"And he does resist. Jimmy decided one day to crawl under the fence into the pasture to look for the spotted calf. An ill-tempered bull held sway there. Father and mother explained this to him. No use. The bull was not in sight, so each time the father let go, Jimmy made for the fence. At last to save the child's life, the father beat him, beat him brutally, not once but again and again. Yet instead of submitting, the child would race for the fence each time he escaped the father's grasp, screaming out his defiance. While the performance was going on, the bull came into view, pawing the earth, and adding his

hoarse bellow to the uproar. Only then, when frightened, did the boy desist from his struggles, after really conquering his parents on this as on all previous occasions.

"Such was the sickening culmination of three years' effort on the part of scholarly, 'progressive' parents to rear an active boy on the soul-destroying principle of 'Never say *don't* to a child; never say *must* to a child; never, oh, never *spank* a helpless child.

THE BOY AND HIS FATHER

"THE disciplining of boys should not be left entirely to the mother. The father should take a hand. An intelligent boy very early learns to be a bit cynical about a woman's discernment. This is terrible, but true. The mother is naturally soft-hearted; her very makeup increases the difficulty of her being effectively strict and just. But no matter how intelligent, earnest, capable and strong-willed she may be, the boy will never have the same regard for her wisdom and authority as for the father's. So it is with women teachers. Every boy from the age of ten onward should be taught by men. However, it is of little use discussing men-teachers at this time, when real men look askance at the profession because they do not fancy the work of Sisyphus.

"Unfortunately, a good many fathers leave the work of bringing up the boys entirely to the mother because they do not like to be bothered, they say, when they come home tired from business. Therefore, their most important duty is shelved. Naughtiness is hidden or glossed over. Soon the lad is beyond all control.

"It is very nice on the mother's part not to bother the father about the children's doings of the day. But, after all, he should know enough of what is going on to enable him to be an influence with the children. No sacrifice is too great when this is considered. Fortunate indeed is the boy who grows up under his father's vigilant eye.

"But when the same ends can be attained by persuasion," someone asks, 'why insist upon old-fashioned submission to authority?'"

"The same ends cannot be attained by persuasion," answers Miss Lynch. And the development of this answer will entertain and instruct us at another time.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The Pulpits and Industry.

THE Federal Council of Churches in its Labor Day message declares that there are three fundamental principles which the Church must apply to industry, the brotherhood of man, the immeasurable value of human life and the inculcation of service as the highest motive in industrial relations. The message is really a call to the different denominations to apply the teachings of the Gospel to the troubled times of industrial depression.

The land is filled with unemployment, possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together from day to day. Labor is fighting for the fundamental right of collective action and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest conviction is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

Here the Federal Council calls upon the pulpits to take up the good fight and assert and maintain the authority of Christian teaching in its bearing upon the industrial order. There is an echo of the Bishop's Reconstruction Program in this message, and it is a welcome echo. For the Bishop's Labor Program following the principles of Leo XIII as formulated in the *Rerum Novarum* insisted that the worker "was a human being, not merely an instrument of production, and that the laborer's

right to a decent livelihood is the first moral charge upon industry." This is a more positive way of stating that there is such a thing as a relationship existing between man and man irrespective of class distinctions, and unless that relationship is safeguarded there can be nothing but industrial disorder. It is well enough to talk about the brotherhood of man but it is much more real to insist on the manhood of man and the rights that flow from that manhood. Brotherhood has been preached from the days of the Reformation when radical capitalism received its great onward push, with the result that brotherhood has become less brotherly and capitalism more radical until we have a capitalistic society today that Chesterton very properly calls a hotchpotch.

EXAGGERATED INDIVIDUALISM

IN the strained industrial conditions prevalent throughout the world, there is a tendency to place blame on persons instead of on principles. When Sir Charles Ruthen, the Director General of Housing, addressed the directors of the Amalgamated Housing Industries in London last month, he told some very plain truths about the conditions in the British building trades:

The difficulties of housing have been increased by the gross and disgraceful profiteering of various branches of the industry. The building of houses has been made impossible by enormous increases in the cost of building. The workman has only done his bit towards hindering building construction when he knew that other people were doing their bit as well. When the workman sees that other people have stopped pinching their bit the workmen will stop too. Looking at it fairly and squarely there has been profiteering in all branches of the building trade. The employer has profiteered to a disgraceful extent and the workman has profiteered.

The very striking thing about this statement is that it was greeted by laughter. Serious men accept the charge of profiteering as a joke. And had the audience been made up of labor men there is no reason to suppose that it would have received a different reception. For the business world moves on the pivot of competition. Competition based on exaggerated individualism runs into profiteering as inevitably as water runs down a hill. And it is a very wholesome truth for the world to remember that exaggerated individualism arose with the Reformation. Whether the business man is a labor-leader or a leader of manufacturers his traditional business viewpoint teaches him to seize the opportunities of the moment. "Get what you want by legitimate means if possible, but at all events get, and never give unless you are going to get something for the giving." This is the code of the day, although not expressed so bluntly. It is the inheritance of many years and so deeply is it written into our social system that it has become a tradition. Profiteering is not a characteristic of the employer any more than it is a characteristic of the employee. It is a mentality, hinging on the sixteenth-century principle that substituted *mine* for *our*. The spirit of service that is the modern religious fetish lost its meaning when Europe lost the Faith. Today it does not make one whit of difference what a man believes. It is what he does that matters. And while the Federal Council is doing a praiseworthy thing in endeavoring to inject a good principle into the pulpits of Protestantism, it is face to face with the rather disturbing fact that the different pulpits represent different faiths. How can the pulpits accept the Federal Council's statement that "a Gospel that is susceptible of only partial application is not a Gospel which can save the world? A Church which is content to recognize limits to the proclamation of its message is a defeated Church." Why, the core of Protestantism is limitation. Its history has been the "partial application" of the Gospel. Logically the appeal will lead the pulpits to repudiate Protestantism if they are to grapple with the industrial problems and make "the Kingdom of God prevail in the modern industrial world."

MEN AND PRINCIPLES

THE Federal Council's message makes a very good plea for democracy in industry. "In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well: 'Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry.'" The authority quoted should know, for the interests that his name stands for know something about autocracy in industry. Only last month on the floor of the Senate when the activities of the Anti-Saloon League were up for discussion, Senator Broussard remarked:

After reading this Volstead junior bill I have an idea that it was introduced in the House to regulate the production of industrial alcohol; that Mr. Rockefeller fears the development of an alcohol engine which may in time displace the gasoline engine, and for that reason is contributing largely to the salaries which Mr. Wheeler and others are getting. This matter will be established in due time. I expect, if I live to see my term of six years expire, to see it demonstrated on this floor that John D. Rockefeller is not putting out his money for moral uplifting but for the purpose of protecting the business in which he accumulated his latest fortune.

Whether the Senator's expectations will be disappointed or not, the fact remains that democratic industry never produced the fortune that is identified with Standard Oil and standard modern business policies. If you have any doubt about it read Tarbell's history of this big business and its manner and methods of crushing the small oil men. The result of these methods which are not consistent with democracy according to Rockefeller, Jr., has been the inflated fortune of Rockefeller, Sr., or the interests under his name. Henry Klein in his "Dynastic America" confirms the statement of American inconsistency quoted by the Federal Council as coming from the lips of J. D. Rockefeller, Jr., with facts and figures:

It is plain that Mr. Rockefeller's total wealth is several times greater than the amount held in the Foundation and Education Board which exceeds \$300,000,000. A fair appraisal of Mr. Rockefeller's fortune is as follows:

Standard Oil and other oil securities.....	\$1,000,000,000
Railroad Stocks and Bonds.....	400,000,000
Industrial Corporations, mines and banks.....	400,000,000
National, State, City and foreign bonds.....	300,000,000
Public Utilities Securities.....	200,000,000
Real Estate and Mortgages.....	100,000,000

Mr. Rockefeller is the colossus that bestrides the business world; he is the king of all money kings on earth and his vast fortune will descend to his son and family almost intact because the bulk of it has already been turned over to them and to the Foundation which he himself and his son control. John D. Rockefeller, Jr., owns several million dollars in oil, railroads, mining and other securities and the Foundation owns as much more.

In less than 200 pages Henry Klein shows very plainly why the message of the Federal Council is "set against a background of suffering and confusion." It is because the wealth of the nation and the sources of that wealth are controlled by the few. What is true of the nation is true of the world. And it is true of the world for the world was set agoing on the path of exaggerated individualism about four centuries ago, and economics and statecraft and irreligious religions have pushed it along until we are brought up against the glaring inequalities and inconsistencies of our boasted civilization. The Federal Council calls on the pulpits of Protestantism to bring Christianity into industry, and they have nothing but a shattered Christianity to bring. It is more shattered than Christian. The author of "Dynastic America" calls upon the people for the amendment of the Constitution to limit excessive private fortunes. Whether this is feasible or not, this much is true, the people have authority over the Constitution. They have amended it and they can amend it again if they choose. But has the Federal Council authority over the pulpits? Even if it had, have the pulpits the

power of putting Christianity into industry? The first thing they will have to do is to find it. G. C. T.

NOTE AND COMMENT

Sir Walter Scott's Anniversary

IN commenting on the 150th anniversary of the birth of Sir Walter Scott the *New York Tribune* asks if Scott is not being read today is it "because this is not an age of sentimentality and sloppy romantics? Or is it because sentimentality and sloppy romanticism have so increased in voltage that Sir Walter now seems dull and heavy? What is of interest to Catholics and what has not been mentioned in the different comments on the Scott anniversary is the fact that the heiress of Abbotsford who married the Honorable Joseph Maxwell-Scott in 1874 was a member of the Catholic Church and that the two great great grandsons of Scott, Colonel Sir Walter Maxwell-Scott and Commander Malcolm Maxwell-Scott, who died in 1920, the former educated at Stonyhurst and the latter at Beaumont and Downside, added to their distinguished literary ancestry the more distinguished note of Catholicism.

The Older Journalism

CHESTER S. LORD has brought out in the *Saturday Evening Post* interesting facts relative to the principles of the older journalism of the days of Dana. The Dana viewpoint of news values and the proprieties of life is very well explained. Of the modern cheap and sensational news-writing Lord remarks:

Some one said not long ago that ten years of cheap reading had changed the British from the most stolid nation in Europe to the most theatrical and hysterical; cheap reading of cheap books, of cheap magazines, of flash newspapers; reading that simply amuses, that does not inform or instruct or feed the mind.

There was little cheap reading in Dana's *Sun*. Its editor was a man of inborn refinement and high ideals. Coarseness and vulgarity were not tolerated. "Print nothing that cannot be read to my daughters at the breakfast table," was one of his constant admonitions. . . . In all news reports of criminal trials, divorce proceedings or scandals of whatever purport, cleanliness of language was insisted upon. This purpose was carried out to an extent that must seem absurd to the writers and readers of the sex literature of today. It was equally true of all the leading newspapers of the early 70's. Their editors were under the influence of the Victorian age of literature and that literature was clean. Scores of words commonly used in court proceedings were on the forbidden list.

Sensational journalism has made such inroads into the modern press that the details of a divorce trial will push important international news off the first page. A reader from Mars would believe that Americans were more interested in violations of the marriage vow than in disarmament or world peace, if our papers were seriously taken as reflections of public opinion.

The Catholic Charities Conference

FOR the first time since its formation the National Conference of Catholic Charities will meet in Milwaukee. Heretofore all meetings have been held in Washington, but Milwaukee has been chosen as the conference city this year out of deference to many Catholic workers in the Middle West who have found it impossible to attend the Washington meetings. The Conference will open on September 18 and close on September 22. All the meetings of the Conference will be held in the large city auditorium of Milwaukee, and the program has been arranged in twelve section meetings and four general meetings. Among the many problems to be discussed at the Conference will be methods of securing a greater number of volunteer workers for Catholic organizations, the placing of

dependent children in homes, the establishment of Catholic institutions for the feeble minded, the social hygiene movement, the Church and rural welfare work and the Church and the delinquent.

Attention of Senator Williams!

THE following news-item is taken from the New York *Clipper*, a theatrical magazine, for August 3:

On one of the hot afternoons of last week Charles K. Harris sat at his office desk speculating whether he should go to the ball game or remain in his hot office, when a caller was announced. The visitor turned out to be a priest, and Harris, wondering what business the clergyman could have in a music house, asked him to be seated.

The priest, after satisfying himself that Harris was the song-writer and publisher, said: "I cannot reveal any names, because all of this was given me under the seal of the confessional, but years ago a man committed an act which resulted in a financial injury to you. You never knew of it, and never will, but I am here to recompense you in full."

He then drew a bank draft from his pocket, endorsed it, and turned it over to the astonished Harris. It was for \$250, and the music man, after a gulp of astonishment, thanked the priest and took the draft. The priest took his departure, and Harris spent the balance of the afternoon wiping his brow, opening his card-case, taking out the draft, carefully examining it, and then returning it to his pocket.

All of which is referred, with whatever respect may be due, to the attention of the senior Senator from Mississippi, who in a recent speech in the Senate attempted to snatch a leaf or two from the crown of bigotry now worn by the unspeakable Watson.

The Holy Childhood Association Report

A SPECIAL report of the Holy Childhood Association has been issued for the United States. The Catholic children of America who are members of the Holy Childhood contributed \$150,005.58 during the year just passed. The summary of the report is as follows:

Forwarded to the General Office at Paris.....	\$105,000.00
Specified donations sent to the Missions.....	4,528.50
Mass intentions sent to the Missions.....	7,994.00
Expenses	26,881.67
Funds not distributed.....	5,601.41

Total receipts\$150,005.58

The organization of the Holy Childhood is simple. Canonical establishment is not necessary in order to gain the privileges granted to members by the Holy See. The Association is considered introduced in a school or parish as soon as it numbers twelve members. It always consists of a union of twelve in honor of the twelve years of the Childhood of Christ. A union of twelve groups forms a sub-division and twelve sub-divisions form a division. Each group of twelve is entitled to a copy of the *Annals*, a bi-monthly magazine devoted to the interests of the Holy Childhood. The purpose of the Holy Childhood Association is the salvation of pagan children through the prayers and offerings of the Catholic children of the world.

Catholic Boy Scouts in Cuba

A TROOP of Catholic Boy Scouts from Key West, Florida, under the leadership of Father Maureau, S. J., spent their vacation at Camp Columbia, Havana, this summer. They were the guests of the Cuban Boy Scouts and the civic and military authorities of Havana. After a public reception at the plaza the American boys attended Mass at the Cathedral, where they were addressed by the Vicar General of Havana, who thanked them for the good example they had given their Cuban brothers, who are not noted for the observance of the Third Commandment. On St. Ignatius Day they attended a solemn high Mass in the college church of Belen in honor of the soldier saint. Commenting on the event, the *Diario de la Marina* praised the

great Republic of the North, where liberty of worship exists and where Catholic Boy Scouts have their Catholic chaplains, while in the Island of Cuba Catholic soldiers are subjected to petty annoyances, and Corpus Christi processions cannot be guaranteed protection by the municipal authorities.

The Bible and Religion

RELIGIOUS statistics prove that the vast majority of Americans owe no allegiance to any church. There were more than twice as many child suicides in the first half of this year than there were in the same period of 1920. Yet the Bible is a popular book, according to the *Christian Advocate*, which declares:

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporteurs going from house to house find very poor people in all parts of the country who cannot afford to buy even a Gospel printed separately. None are denied who really want the Book.

Why is it that the Bible has not met the suicide wave which has doubled among children in a year? Nor has it met the lynching mania, which the Tuskegee Institute reports has increased two hundred per cent in the first six months of 1921. Fewer Bibles scattered broadcast and more religion is the imperative need in this "country and foreign countries." The Word of God calls for more than printing presses and money to find its way into the hearts of Americans.

Avarice and Thrift

THE Emigrant Industrial Savings Bank of New York in its monthly publication, *Comments*, publishes Cardinal Dougherty's invocation, delivered at the recent second national conference of Mutual Savings Banks that was in session at Philadelphia. The invocation reads:

Almighty God, Maker, Keeper and Master of all things, we recognize that we are but stewards of what we call our own; and that the goods of this world are entrusted to us as a means of our salvation.

We realize that avarice is the most unfeeling and remorseless of all passions; that it is a desert which sucks in rain and dew with greediness, but yields no plant, nor flower, for the benefit or happiness of others; that when it seizes upon a man he does not possess wealth; wealth possesses him; and that this base passion is the grave of all good qualities, as well as the source of crime.

On the other hand, experience has taught us that the habit of reasonable saving teaches self-denial, trains to forethought and promotes industry and honesty. Economy being the sister of temperance, cheerfulness and health, it promotes good order and submission to law; it is conducive to self-respect by keeping men free of debt; it provides for the well being and the proper education of little children. He who has learned the habit of saving will avoid the indulgence of vile passions and will serve Thee; he will be diligent in his work, conservative in his habit of thought, anxious for the stability of his Government.

Knowing how efficaciously right economy contributes to good citizenship, the prosperity of our country, and a blameless life, we ask Thy blessing upon the deliberations of this Conference of Mutual Savings Banks which have brought so much good to mankind by the promotion of thrift.

Enlighten this assembly concerning the best methods of safeguarding what has been entrusted to them. Keep them and their institutions from any false step which may wreck the happiness of the poor and endanger the prosperity of the Commonwealth.

Finally, let the saving and use of Thy earthly goods be tempered by a trust in Thy Providence and by charity to those who are in need. Amen.

His Eminence Cardinal Dougherty has touched upon the proper attitude of the Christian heart toward earthly possessions in this brief prayer that the savings bank's monthly journal calls a "remarkable message on thrift."